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T W O

DISSERTATIONS:

I. Upon the Origin, Construction, Division, and Relation of LANGUAGES.

II. Upon the Original Powers of Letters ; wherein is proved from the Analogy of Alphabets, and the Proportion of Letters, that the *Hebrew* ought to be read without Points.

To which is added,

The SECOND EDITION, enlarged,

O F A

Hebrew Grammar and Lexicon,

W I T H O U T

P O I N T S.

By GREGORY SHARPE, LL.D.

Late Chaplain to his Royal Highness FREDERICK Prince of WALES.

L O N D O N :

Printed for JOHN MILLAN, near *Whitehall*.

M.DCC.LI.

T. H. O.

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ORIGIN, &c.
OF
LANGUAGES.

TH E design of this essay is to shew the origin of a first language, and determine, whether it was a gift from the creator to the first formed creature of our species, the father of his kind ; and which, upon the increase of man, and for the better peopling of the world, was multiplied into many ; that men might disperse themselves according to their speech, and the number of colonies be equal to the number of tongues ? Or, whether it might not have been the offspring of necessity and convenience brought forth by time ? Whether it was not begun by nature in the wild notes of animals untaught, and every other sound from things animate or inanimate, at first imitated by man, originally endued with powers and propensity to imitate, and then improved by art and use, and at length

diversified, by a thousand different circumstances, till all traces of its original seem obliterated or over-run, so as not to be discoverable ?

THE first of these opinions has been maintained by the generality of modern divines, but was rejected by *Gregory Nyssæus*, in the twelfth of his orations against *Eunomius* the heretic, as impious and dishonourable to the character of God.

BUT let that father have said what he pleased, I am sure it will not become the character of a Protestant, nor suit the temper of a Christian, to encounter the advocates for either opinion as impious men. It is but a matter of speculation at best, about which we may be allowed to differ in a friendly way, without endangering our charity; the loss of which cannot be compensated by the issue of any controversy, dictated by a dogmatical spirit, nor by any consideration whatever, as all things without it are expressly declared to be *unprofitable*.

THERE is another reason why the maintainers of these different sentiments should preserve their temper, and that is, a great probability at least, that the truth is not in either extreme, and that both might be in the right,
if

if they would not insist on each other's being in the wrong.

To explain what I mean by the union of opinions so seemingly contradictory as these, 'That language was a gift from heaven,' and 'That language may be the invention of men,' I must observe, that if necessity and use alone were to lead men to the discovery of speech, and they were to make a conversable language for themselves, they would most likely be several ages without it. We may form some notion of the slow progress men would make in this discovery, from the time and trouble necessarily employed in acquiring languages now they are made, and from the number of ages almost every useful art has taken in growing up to any perfection, and the being admitted into general practice.

INFANTS learn not to prattle the imperfect language of the nursery, under several years, and whenever the first man was formed, and of whatever stature he might be, he must in every other respect, strength *perhaps* excepted, have been as much an infant as is the newborn babe. What ideas or images could he have for the employment of his mind, when the senses, which are the inlets for conveying

B 2

these

these images or impressions to be perceived by the mind, were but newly created, and when the repository for all sensible objects was but just opened to the several organs of sense? Man, therefore, must, in such a state, have been so entirely destitute of knowledge, that he could not have directed himself to the performance of such things as might be necessary even for the support of his life; and, for want of habit and experience, he must have been ignorant of the consequences of his actions, and could therefore have done nothing with any view to any end.

THE supposing more than one man to have been formed at first, makes no alteration in the case; for the same reasoning is true of every one, let the number be never so great, and nothing can be conceived more helpless and insufficient than man in his infancy.

HENCE it is I am compelled to acknowledge, that the same beneficent hand that created him, did direct him, and communicate to him the knowledge of such things as were necessary for him to know in his first state of existence; and this communication between man and his maker, I take to have been the original language.

AND

AND in fact we find that the creator did converse with *Adam*, and that the first man and woman had the use of language, which it is impossible that they could, in so short time, and to such perfection, have contrived for themselves; for *Adam* must not be supposed to have been unskilful in the primitive language, when he is said to have given *names to all cattle, and to the fowl of the air, and to every beast of the field.* Gen. ii. 19, 20.

THERE is nothing unworthy the most pious and exalted ideas of a first cause in this sentiment. For the different notes in every animal to express its different passions, and to call and to direct its young, is a language formed by the creator for the use and convenience of his creatures. And since he made man capable of speech, and, as it is said, conversed with him in his first state, why should it be more unreasonable to suppose, that he endued him with one tongue, than that the disciples of his son should, upon another occasion, be endued with the gift of many?

BUT then I cannot deny that a language may be formed by human means, without the interposition of almighty power. And per-

haps there may have been more than one original language in the world.

THE *Chinese* seems, according to the imperfect accounts we have as yet had of it, to be an original language ; as was most probably the old *Ægyptian*.

Mr *Webb*, an ingenious writer in the reign of *Charles II.* is so fully persuaded that the *Chinese* was not derived from any other language, that he on the contrary declares it to be the only original language ; that the inhabitants of *China* are the descendants of *Noah*, whose ark rested upon the mountains of *Ararat*, which are the mountains of *Taurus* ; and that they now talk in *China* the language of *Paradise*.

THIS is amusement only : But whoever will give himself the trouble of collecting what remains of the *Ægyptian* language with the accounts given of it in ancient authors, and will compare the *Ægyptian* and *Chinese* together, will find an amazing conformity between them ; and if he reflects upon the sagacity, ingenuity, and inventions of both people, he will be tempted to think either that the *Chinese* were descended from the *Ægyptians*, or
that

that the *Ægyptians* were a colony from *China*; as most probably are the inhabitants of *America*: But this will be more clear when our navigators, once so famous for their great exploits, shall obtain permission from abroad, or be authoris'd at home to inform us whether *California* is an *Island*, or a *Peninsula*.

THAT it is possible for men to invent a language for themselves is, I apprehend, undeniable: For names are arbitrary, and men at liberty to assign any sounds for any objects, אֶרֶץ, *apros*, *panis*, or *bread*, for that known to us by the last name.

AND if we can suppose any infants to have been fortunately nourished by the wolf, the goat, the bear, the doe, strangers to all the language of men, it will not be very difficult to account for the use of language among their posterity.

MAN has natural sounds, as every other animal has, to express his several passions, his love, his hate, his joy, his grief, his astonishment or fear: He can use these notes to express the objects that excite their corresponding passions: He can distinguish animals by their various notes, and use his imitations of
B 4 their

their notes for their names : And again he can transfer those names to objects that may be similar in any respect to the animals, and employ them in expressing such actions as distinguish one animal from another. Thus * קרא, *quera*, which happily expresses the note of a *partridge*, when she is CALLING her young, is the name of that bird in the *Hebrew* tongue, where it likewise signifies to CALL. ערב, *oreb*, a raven, taken from the note of the bird †, signifies

* *Bochart* says that קרא is a wood-cock, or snipe, or like bird with a long beak. The passages produced by that great man from *R. Selomo*, and *Bereschith bara* are not of equal authority with the 72, who in *Jerem.* xvii. 11. render קרא by *περδιξ* a partridge ; and seem to confirm their translation and to allude to the reason of the different senses of the word, by translating it twice, *ὡς περδιξ περδιξ*, as a noun and as a verb, the *partridge* hath called. That “ she sits and does not hatch,” *Jerem.* xvii. 11. often happens ; for her nest is made in the middle of the open field, and her eggs, which are her treasure, are frequently destroy’d by the husbandman in cutting down his grass, or his corn, and may have been as often trampled on by other animals. Birds, having long bills to bore the earth for their food, build near the water and in marshy ground, that they and their young may be near to the soil productive of their proper food, and are therefore less exposed. Where lands were improved by overflowing waters, there the partridge could not deposit her eggs, but must go into the hills or mountains. See. 1 *Sam.* xxvi. 20.

† *Omnia corvi nomina ex crocitate vel ex nigredine sumpta.* *Bochart.* But then he thinks the raven is called ערב from his color, and not from his note : which would be very right if the note did not answer to the name. I cannot but observe here that *lexicographers* often remove the primary sense of a word out of its place, and break that chain of significations, which will almost always prevent a seeming contradiction, in opposite senses of one and the same word, and render the various meanings of it more easy for remembrance. Some not only tell us that the *Raven* is called ערב because that word signifies dark-

signifies also *darkness*, or the dusk of the evening when light is, as it were, MIXT with *darkness*, and hence it is also used for *mixt*, *promiscuous*, &c. Thus *Milton* sings,

*How sweetly did they float upon the wings
Of silence, thro' the empty-vaulted night,
At every fall smoothing the RAVEN down
Of DARKNESS till it smil'd.* MASK.

תור, *tur*. *Turtur*, *turtle-dove*, or pigeon, so called from its murmur, is a bird that rising in the air flies round in circles; hence that word signifies to *survey*, *espy*, and in consequence of that to *dispose*, or *form*. Hence *iter* and *tour*.

בהמה *bēm*, בהמה, *bēmē*, is used for animals upon earth, in contradistinction to those in water and in air. It signifies properly *flocks* and *herds*, the tamer animals, such as man would have most need of, and be first acquainted with, as *sheep* and *kine*, whose notes seem to answer to the name in *bleating*, or *lowing*;

darkness, but that *κοῦρα* in the *Greek* is derived from *κρωζεν*; that *corvus* in *Latin* is derived from the *Greek*; and *Raven* in *English* from *ravening*, or devouring. But when the animals themselves speak and tell us their names, it is certainly more natural to believe them than the writers of dictionaries, and to derive other significations of the word, or name, of the animal from that name, rather than the name from the other significations of it,

lowing ; *ba*, or *ma*, not *ab*, or *am*, for a natural reason that will be given in the following pages. When *בִּמְהַ* *beme*, or *בִּמְתַ* *bemet*, signifies a beast of extraordinary size or strength, then a noun of number is used for a noun of magnitude or power.

קוּף *gup*, is the name and note of a monkey, and the letter so called, which has the same form in almost all languages, is supposed to bear some resemblance to that animal : Hence the verb *קָף* signifies *to go round, revolve, inclose, gird, embrace, attain*.

צִפּוּר *tspur*, *passer, sparrow*. Nothing can be nearer the natural note of that bird ; hence *צִפְצַף* *tsēpsēp*, to chirrup, pipe, or cry like a little bird ; hence also the verb *צָפַר* *tsp̄ar*, to fly away or depart, in the *Chaldee* to *rise early*, and in the *Arabic* it signifies *sibilavit, fistulavit, et sibiloso sono cecinit avis*. The word that is used for a lion's whelp or *cur*, *גּוּר* *gur*, signifies also to be afraid. A bird and to fly is *עוֹף* *ovep*, *avis*. *Liberty* and the *swallow*, a favourite symbol of liberty, is the same, *דֶּרֶר* *derer*. So *כְּנָף* *kenēp*, a wing, is used for a sail. *צָדָה* *tsede* to lay snares, or to hunt, is *venison*, or food. And *לֶחֶם* *lebem*, bread, signifies also to fight, for men will not starve. It is true there are in *Latin*,
and

and in almost every other language, words that distinguish the species of animals with as much beauty and aptitude as any to be produced in the *Hebrew* tongue. And *balare*, *binnire*, *mugire*, *pipire*, &c. and other like verbs have as close a connexion in sound to the notes or cries of the animals they are applied to, as can be found in the *Hebrew*: But then they are notes only, and express no other properties of the animal, nor can they be transferred to the actions of men; and were in all probability derived from the *Hebrew*.

It has been objected against the men, I should think, rather than the *language*, that גּוּר *gur* signifies a *stranger* as well as a *lion*; that נִגַּשׁ *neges* signifies to approach, and oppress; and that to go *abroad*, and to *fear*, &c. are expressed by the same word. But then it is not every *stranger* that is a *lion*, not every one that *approaches* is an oppressor, nor is it always dreadful to go *abroad*. Besides the *time* is not certainly known WHEN the word was first employed in these different senses, and therefore no censure ought hence to be cast upon the men who first spoke the *Hebrew* tongue.

THIS use of a single word in several senses has been considered by some as a very great defect

defect in the *Hebrew*, which it certainly is not. It is no proof that the words are few, for the roots now remaining in the *Hebrew* are very numerous, and how many more there may have been, for want of more books we cannot determine. Besides, this variety of senses to the same word, “a lion and to be afraid,” &c. is rather an elegancy than a blemish; for it is the origin of *metaphor*, and metaphorical language is never used but where men enjoy a large share of *sunshine* or of *liberty*. That צִפּוֹר *tsup*, which signifies a *honeycomb*, should also signify to *overflow*, and that דֶּרֶר *derer*, a little bird, should denote *freedom*, is such a defect as poets and fine writers will never complain of.

To return from this digression to the natural account of the making of languages, it must be allowed, that the means of acquiring a very large collection of words has already been accounted for from the natural notes of animals: Nature will supply us with many sounds fitly contrived to represent many objects and actions, but will not render language complete without the assistance of art. And yet when art comes in to aid and improve what nature exhibits, she is so frequently permitted to take away and supply, that what is left of

nature, which ought to be improved, not impaired, is left undistinguishable from the rest : And this in time is the state of every tongue.

BUT previous to such a change as this, we must observe, that when the mind, already furnished with a number of names and signs from nature, advances in its early progress of forming language, where nature has not directed it in the choice of any note, or sound, or metaphor, in assigning names to certain objects, and words for certain actions, there the choice must indeed be arbitrary, but will not lead at first to any complicated sound of various cadences, or multiplicity of syllables ; for ease of memory, and readiness of speech, it will be short, and one or two consonants will be found sufficient. No mixt sound can necessarily be required to express any one object, till all the simple sounds are exhausted, and this is the reason why the primitives in *Hebrew* seldom or never exceed three letters ; of which one letter is almost always a vowel : Very often two letters are vowels : But perhaps the true original *radix* has not often more than one consonant, with the vowel rather following than preceding it. For in almost every sound it is more natural, as in words it is more frequent, to end with vowels and begin with consonants. This

is evident from the notes of animals, which begin, but rarely terminate, with consonants: For in the first utterance the organs of speech will readily form consonants, and continue to form them in continued sounds, but close in a breathing or vowel at last. In the *Italian* language almost every word ends in a vowel.

It is very remarkable, if not peculiar to the *Hebrew*, that scarce any theme or root, as was observ'd before, exceeds three letters; and it is as certain that a greater number cannot be required for forming the most copious language, nor will a greater number be admitted in an original language. For if, to the forming of roots, two of the twenty-two letters in the *Hebrew* alphabet, and no alphabet has fewer letters, are taken, they will not be sufficient to constitute a language, as they amount to no more in all their possible combinations than 506 words; and if four letters are taken to the root, they will as much exceed the necessary number, yielding 245,410 primitive words; and therefore three letters, which will produce 11,154 primitives, are the most natural and proper number of letters: Hence it seems to follow that the *Hebrew* has some properties of original language; or rather that the *Hebrew*, and such other languages as abound with primitive

mitive words, not exceeding three letters in each, come the nearest to, or have the most of the original language.

ALL that has hitherto been accounted for, is a language of uninflected words only: It has been shewn how men may be supply'd with names to every object, and words for every action. But then there would after this appear such a variety of circumstances in these objects and actions, from number, sex, degree, time, modes, &c. to express which nothing as yet has been contriv'd, as would soon discover the insufficiency of such a language. In search after the proper means to supply these defects, it would immediately be discovered, that these circumstances are not alike difficult to express: Some might be expressed by mere repetitions, as number and degree; and this is indeed the case of the degrees of comparison in *Hebrew*, unless when an adverb is used; and such a difference as this from other languages, is another probable argument to prove how near the *Hebrew* is to an original tongue.

BUT then for different persons and different numbers, different words would be invented; and for the several circumstances of action, several short words would be contrived, which is the

the reason of the irregularity of those words in every language, which are called the substantive or assisting verbs. To express the particular circumstance of an action, the assisting verb would at first be spoken with the primitive, but afterwards, by frequent use, that verb would join itself to the primitive, and then become a part of the same word : And from this verb, and the pronouns, may all the flexions of verbs, in every language, be deduced and accounted for.

THE variation of the *Hebrew* verbs is chiefly carried on by the pronouns ; as may be seen in the first scheme in the fifth of the following letters, where a method is given for forming every verb in number, person, &c. by only filling up the blank with the radical word. In *Greek* and *Latin* the substantive verb is of great use in forming all other verbs, and therefore ought to be first learnt, as will appear from the terminations of the following words, which are entire parts of the assisting verb in both languages, added to an *Hebrew* root, לֵאמַר לֵאג, or *leg*, which signifies *to study*, or *to read* ; in *Greek* לֵאג-Ω is I say, in *Latin* lego I read. לֵאג εγω, λֵאגω. λֵאגω ειμι, λֵαγομαι. λֵαγ-ων. λֵαγ-ησομαι. λֵαγ-ησοιμην. λελεαγμενος ειην. λελεαγμενος ω, &c.
leg-o

leg-o, leg-ero, leg-eram, leg-issim, lectus sum vel fui, &c.

FROM this draught, rude and imperfect as it is, may be traced the several steps or outlines of language, from the natural notes of man in his infant state, through its progress to perfection: Which proves that men have power to contrive a language for themselves; and at the same time shews the true method of learning languages, that is, *analytically*, and in the manner they are made; but of this hereafter. In the mean time I cannot but observe that the examples, taken from the *Hebrew*, to shew the natural progress of language, prove its approach to the original tongue, which will be more evident when the causes of the diversity of tongues are considered, most of which have borrowed from the *Hebrew*. Many *Chaldean, Syriac, Ægyptian*, and even *Greek* words have, it must be owned, crept into the *Hebrew* in time; but this, when they have exceeded three letters, seems rather a corruption than an improvement of that language: Tho' in reality the *Chaldee, Syriac, Arabic, &c.* are only so many dialects of the *Hebrew*. The radical words are almost the same in all of them.

BUT the flightest inspection into the lexicons of other languages, will immediately discover them to be no originals, and a nicer inspection will discover their ultimate dependence upon the *Hebrew*. The words are too complicated for first sounds, and we can trace many of them through their intricate courses up to the spring from whence they first flow'd: Those Eastern countries that are nearest to the fountain, still retain the purest resemblance of the first water, and the more distant the climate, the greater has been the change. To use the words of *Isaac Casaubon* in his *Adversaria*, *Clarum hoc ex comparatione linguarum, Syriacæ, Caldaicæ, Arabicæ, Punicæ, &c. cum Hebraicâ. Clarissimum item, si Græcam linguam spectes. Græci primi in Asiâ habitarent: Inde Iones, vel, ut Æschylus vocat Hebraicé, Javones, in Europam trajecerunt. Nos autem observamus, in antiquissimis quibusque Græcorum scriptoribus, multa vocabula Hebraica, quæ postea vel desierunt esse in usu, vel admodum sunt mutata. Observamus etiam Asiaticos Græcos magis εβραϊζειν quam Europæos.*

MAY we not now be allowed to make use of the old argument in favour of the antiquity of the *Hebrew* tongue, taken from the first
names

names in the bible? After so many probable arguments, may not this, at length, be produced, which the learned M. *le Clerc* considered as the strongest objection to his own scheme, which was, that the *Hebrew* is no more a primitive language than is any other of the oriental tongues? Considered by itself indeed, and unsupported by any other argument, it has not always had the power to persuade some men to believe the *Hebrew* to have a very near affinity with the original language, but then it has made others think it probable at least: For the names are taken from words that express the conditions of the persons in such manner as seems to shew the language to have been in some measure coeval with the persons. From אדמה *Ademe* red earth, of which the first man was made, is he called אדם *Adam*. From איש *ais* a man, is the woman named אשה *ase*, and afterwards called חַוָּה *have*, ζῶν, or existence, from חַיָּה *haye* to live or be, *because she was to be the mother of all living*, Gen. iii. 20, who at the birth of her first born said קִנִּיתִי *geniti*, *I have gotten* a man from the lord, and therefore he was called קַיִן *qin* (*Cain*) or an acquisition; but his brother was called אָבֶל *Abel*, or lamentation, for he was slain by *Cain*, declared for that murder a fugitive and vagabond: When therefore *Adam* knew his wife

again, and *Eve* bare another son, she called his name שֵׁט *set* (*Seth*) or placed, because *God* had appointed her another seed instead of *Abel* whom *Cain* slew. Gen. iv. When *Lamech* begat a son he called him נוֹחַ *nuch* (*Noah*) or comfort, saying, *he shall comfort us*. Genesis v. 29. And the son of *Eber*, in whose “days men were scattered abroad upon the face of the whole earth,” was called פֶּלֶג *Peleg*, or *division*. Whether יְנוּחָמִי is from נוֹחַ or נֹחַ, or whether הַ is not an interpolation, and the true reading יְנוּחָמִי; for the 72 translate it by διαναπαυσει from παυω to cause to rest, and so *Philo* and *Jerom* seem to have read it: Whether קִין, or קַיִן, is the noun that should naturally come from קָנָה *acquired*, the names in general so appositely express the circumstances of the men, that, for my part, I cannot but think the names or language were contemporary with the men: That some names, as *Abel*, did not arise till after the circumstances that occasioned them, is to me no objection: But if any one can think that all these names are translations from a language entirely lost, though they are nearly the same in all the oriental languages that are left, I cannot, I will not deny that liberty to another which I shall take to myself to differ.

As this division, mentioned above, was an immediate consequence of the confusion at *Babel*, called the confusion of tongues, I should now proceed to consider the causes of the diversity of tongues; but having mentioned *Eber* the father of *Peleg*, it may not be impertinent to examine into the origin of the name *Hebrew*, before we consider by what means a language may be diversified, so as to branch out into, or propagate variety of speech.

THERE have been various accounts given of the origin of the name עִבְרִי *Hebrew*. Some derive it from *Abraham* “the father of the “faithful,” but they understand not the language, for *Abraham* is a word compounded of אֲבִי *ab*, father, רַם *ram*, exalted, and עַמּוּן *emun*, multitude.

OTHERS, as עֹבֵר *ober* signifies *trans over*, have accounted for the name from *passing over* the *Tigris* to *Mesopotamia*, over the *Euphrates* into *Syria*, or over *Jordan* into *Palestine*: The first under *Nimrod* to build the tower of *Babel*, the second of *Abraham*, the third of the *Canaanites*, who never were called עִבְרִי *trajectores*, or *Hebrews*. But the *Hebrews* were so called from *Heber*, the great grandson of

Sem, the son of *Noah*, and father of all the children of *Heber*, Gen. x. 21. For the names of nations are taken from the names of men; the *Edomites* אֲדוּמִי *adumi*, from *Edom* אֲדוּם *adum*, *Canaanites* כְּנַעֲנִי *kanoni*, from כְּנַעַן *kenon*. The *Caldæans* כַּשְׁדִּי *kesdi*, from כַּשְׁדַּךְ *kesed*. The *Æthiopians* כּוּשִׁי *Kusi*, from כּוּשׁ *kus*. The *Assyrians* from *Assur*, and the *Hebrews* from *Heber*, as is manifest from *Numbers* xxiv. 24. where the names of the men are used for the nations. *Ships shall come from the coasts of Chittim (Ketim) and shall afflict Assur, and shall afflict Heber.*

THE posterity of *Heber* were known only by the name of *Hebrews*, till the days of *Jacob*, whose name being changed into *Israel*, the people were after him called *Israelites*; which continued till after the days of *Solomon*, when the kingdom being broken they took the name of the most prevailing tribe, and from *Juda* were called *Jews*.

I WOULD not mislead the reader into a persuasion that the *Hebrew* of the Old Testament is the unvaried language of our first parents: I mean no more, whenever I speak of the *Hebrew* as a first language, than this, that it was the general language, of men at the dispersion, and how-

however it might have been improved and altered from the first speech of our first parents, it was the original of all the languages, or almost all the languages, or rather dialects, that have since arisen in the world.

AFTER *Cain* had separated from *Adam*, it is highly probable that his posterity, who made so great discoveries and improvements in human arts, would also enlarge and improve the language of their forefathers; and probably these additions might be different from any that were made by the posterity of *Seth*. Hence would arise two dialects at least of the same original. Perhaps as the world increased, there would still be more and more dialects : So that before the flood the tongues, or dialects, of the then tribes or nations might be greatly multiplied, and yet all have affinity with the language of *Adam* in Paradise, as the root of them. The language of *Noah* and his family was one of these dialects, after an improvement of the original for several hundred years. But how far it might be improved or altered between the flood and dispersion cannot be known. Only I would observe from the account of the long lives of men before and immediately after the flood, that one language, or two or more dialects of one language, would not be liable to

so many and frequent alterations as languages at present are from the increase of tongues, and the decrease of the years of men.

How long the first language continued to be *one*, without variety of dialects, is uncertain. Some say the space of 1757 years, from the creation, according to their chronology, to the building of *Babel*; where, if you believe the *Hebrew* doctors, the language of men which till that time had been *one*, was divided into seventy languages, equal to the imagined number of troops, or nations, at the dispersion.

THE schemes that men of warm imaginations have raised up from a single expression in the bible, and sometimes from the supposition of a fact, no where to be found, are astonishing! *Kircher*, a man of genius and of learning for the times in which he lived, has not only obliged us with an exact plan of the tower of *Babel*, but upon a calculation of the intended height of that tower has turned it into a stillard, and suspending the globe of the whole earth at one end, has given us the exact weight of both.

THE number of people at *Babel* before the dispersion is not known, and of the miraculous di-

division of languages there is not one word in the bible. In *Psalms* lv. 9. *David* says, *Destroy O Lord and divide their tongues, for I have seen violence and strife in the city.* Where he certainly does not mean that God would make them speak new languages ; for to divide their tongues is to divide their counsels, and to scatter dissension and animosity, not new-made words amongst them. However in *Genesis* xi. their language is not even said to be divided ; but God says, “ Let us go down and *confound* their language, “ that they may not understand one anothers “ speech : So the Lord scattered them abroad “ from thence upon the face of all the earth, “ and they left off to build the city. Therefore is “ the name of it called *Babel*, (or *confusion*) “ because the Lord did *there confound* the language of all the earth.”

WHAT this *confusion* was, or how the Lord *confounded* the language of men, I shall presently endeavour to explain : In the meantime I cannot but observe, if it had been by making new languages, or, which is almost the same, by breaking the old one into variety of dialects so different as that he who spoke one could not be understood by any of the rest, it is too remarkable to have been omitted.

WHEN

WHEN one of the sons of *Eber* is called *Pele-*
leg, or division, no mention is made of the
division of tongues, and the reason of his name
is taken from the dispersion or division of
men only. *Gen. x. 25.* for in *his days was the*
earth divided.

WHILE *the whole earth*, i. e. all mankind
were together in one troop or body, their lan-
guage would necessarily be one ; but after they
were dispersed, their language would vary, and
in length of time as many different dialects
would naturally arise as there were different
colonies or settlements of men : But then it
must be allowed, that in fact it was long after
the dispersion ere the diversity of dialects was
so great as to prevent the men of one nation,
tribe, or settlement, from understanding the
speech of another. This is evident from the
journeys of *Abraham* and others, and from the
total silence of scripture concerning any diver-
sity of speech, till the days of *Jacob*. Hence
it follows that whatever might have been that
confusion at *Babel*, which prevented the builders
from hearing or understanding one another,
there was no diversity of languages till long
after the dispersion ; and when a diversity arose
it

it was not the cause but a consequence of the dispersion.

MEN may be *confounded* without having the gift of tongues, or a power of talking a new language: For when a man *babels*, or talks *confusedly*, he rather speaks no language than a new language. Surely the language may be the same, and yet men so *confounded* in the direction of an undertaking as to be obliged to give it over, which is all that the scriptures say of it.

THE supposition, for it is no more than a supposition, that language was miraculously divided or separated into a number of different and distinct dialects, (which can hardly be called confusion) has given rise to almost as many different accounts of the manner of this confusion at *Babel*. But if we take the words of the bible only, without any hypothesis or addition, they plainly discover the means by which men were so confounded in their lip or language, as not to understand one anothers speech. And indeed it would be astonishing to find an event, great as this, recorded without any mention of the cause, when such circumstances are recorded as the making of brick, and gathering bitumen for cement. But
surely

surely the descent of *Jehovah* is sufficient to account for such a confusion among men, as should prevent them from *hearing*, as it is in the *Greek* and *vulgate*, or from *understanding* one another, as it is in the *English*. The expression used on this occasion of a descent, “Come, let us go down and *there* confound their language,” is very remarkable; for I think this phrase, *Let us, &c.* is no where used but in peopling the world, at the creation and dispersion of men. That *Jehovah* descending with majesty and power, should make men desist from their designs, and confound their understanding, or hearing, and their speech is not to be doubted. A panic has had as great effects upon whole armies of men. “Three hundred men with *Gideon* blew trumpets, in the beginning of the middle watch, and broke the pitchers, in which they had put their lamps, and held the lamps in their left hands, and the trumpets in their right, and cried, The sword of the Lord and of *Gideon*, and all the host, who were like grasshoppers, and their camels were without number, as the sand by the sea side for multitude, *ran and cried and fled*. And the Lord set every man’s sword against his fellow even throughout all the host.” *Judges vii.*

THERE

THERE is another remarkable instance in
1 Sam. xiv. “ There was trembling in the
“ host, in the field, among the people :
“ the garrison, the spoilers trembled, the earth
“ quaked : it was a great trembling : And
“ behold *the multitude melted away, and they*
“ *went on beating down one another.*”

To return to the history ; the reason assign-
ed for building a city and a lofty tower therein
is, “ left we be scattered abroad upon the face
“ of the whole earth.” Therefore let us make
us a name ! שָׁמָּה לָנוּ עֵשֶׂה *faciamus nobis* עֵשֶׂה *ne*
forte dispergamur. The difficulty is to shew
the force or propriety of this reason, if עֵשֶׂה
be translated a name, how the making them-
selves a name would prevent a dispersion ?
But if it is translated by the particle *there*, as it
is in several other places in this chapter, the
reasoning is just, and the tendency of the action
directly to their purpose ; for עָשָׂה (*facio*) is a
word of a most extensive and general meaning,
and signifies *to build, to settle, to look round, to*
prepare, to do, and therefore the passage may
be rendered, “ Let us PREPARE, *set about,*
“ *work, or do* for ourselves *there* that we be
“ not dispersed.” Any of these words will do
for עָשָׂה, which occurs twice in v. 5, where it
evi-

evidently relates to the beginning of an *undertaking*, design, or work. Certainly it is not necessary to translate $\square\psi$ either *name*, $\sigma\eta\mu\alpha$, or *idolum*; and not only the removal of difficulties, but the frequent use of the same word in the same sense, in this very account, seems to encourage this interpretation: For in the 2d verse it is said they came to the land of *Shinar*, and *dwelt* $\square\psi$ *there*. And then, besides the repetition of it v. 4 and 7, it is said v. 8, that God dispersed them $\square\psi\eta$ from thence; v. 9, that it was called *Babel*, because God did $\square\psi$ *there* confound, &c. and from *thence* scatter them abroad, &c.

Jam vero velim mihi quis conferat hanc exstruendæ turris rationem cum iis, quas alii dederunt, quasi scil. ea se munire voluerint primi homines contra diluvium, vel contra incendium,—vel ut in ejus cacumine excitarent idolum, vel simpliciter, ut ea ornarent suam urbem quasi insigni quodam metropoleos, vel politicæ aut ecclesiasticæ potestatis. Perizonii origines Babylon. cap. xii. The most natural reason for building such a tower seems to be this: Men upon increase of their numbers soon saw that they could not long subsist themselves, and their flocks and herds together in the same place; and if they wandered far
from

from each other, in divers troops or companies, they might never meet again. To prevent this, they determined to build a city and tower that should reach unto the heavens, so high that it might serve as a land-mark ; that when they roamed to distant parts with their families and flocks for convenience of pasture, they might return again at seasons to their companions at a general place of meeting, and not be separated for ever.

It is said that they (the whole earth) were together in the plain of *Shinar*, and that the language of all the earth was *there* confounded. No person is excepted : However it is not presumed that *Noah* consented to the building, much less that he assisted in the work, or that he was ignorant that men were to be dispersed, and the world peopled by their dispersion, or that he did not oppose the raising an edifice to prevent their dispersion, which from the natural increase of men and cattle, must in time have happened without a miracle. But it is apprehended, that there could be no occasion for a lofty fortress to defend the whole earth : For what enemies had the whole earth, against whom it was necessary to build a high tower ? There is a like difficulty in assigning any reason for making themselves men of name or
renown

renown : for who were to esteem them men of name or of renown ? Or where and when were they to be famous before there were any human inhabitants but themselves ?

THIS I take to be the scripture account of the confusion of *Babel*, which supercedes the necessity of all ingenious contrivances, whether antient or modern, formed upon the common supposition, that men made unto themselves a NAME, and that language was then miraculously *divided*.

MENTION is indeed made in *Gen. x. 5, 31, 32*, of a diversity of speech. “ The isles
“ of the Gentiles (*Europe*) were divided in
“ their lands, every one after his tongue, after
“ their families in their nations, after their fa-
“ milies, after their tongues in their lands,
“ after their nations.” But then, this diversity did not precede the dispersion ; they had not different dialects *before* they went into different lands ; for it was *in* their lands, and *after* their nations.

DIFFERENT modes of speaking will soon arise among men using the same language in different provinces : Therefore there is no necessity to recur to a miraculous division, or
ra-

rather multiplying of speech, in order to account for the many languages there are, and have been in the world.

How languages undergo this diversity shall immediately be shewn, as soon as I have proposed it to the consideration of the reader, whether it seems credible that words, which are the signs of ideas, which attend almost all the ideas we form, and by which we communicate them, and recollect and remember every absent object, and every thing that is past, can be obliterated without taking away those ideas, or the power of recalling them by memory, that is, all the knowledge of man?

It is not pretended that the *Hebrew* of the Old Testament is, in all respects, the same with the language first talked by man. The language of *Adam* was sufficient for his purposes; and as new objects, new relations, and new circumstances, must be perpetually starting up in a new world; new names would be given them: Different names, from the different properties of a thing, might be given to the same object, and in time the original names from disuse be forgot.

*Ut sylvæ foliis pronos mutantur in annos
Prima cadunt, ita verborum vetus interit ætas,
Et juvenum ritu florent modo nata vigentque.*

HORAT.

DEFECTS in the formation of the organs of speech, or a vicious pronunciation, and an imperfect hearing, will create no inconsiderable alteration in languages : Almost every word that has been transferred from one language to another, is a proof of this cause of the diversity of tongues.

IT is not unlike a musical instrument ; the skilful artist will make it speak a language that shall command all the passions of the hearer, when another shall offend the ear with intolerable harshness and discordance of sounds, by striking false notes, to no time or tune.

DIFFERENCE of climate makes an amazing difference in speech. Men who live in warmer climates, speak with mouths more open, and their languages abound with gutturals ; whilst others who live in colder climates, contract their lips and their words, and abound with monosyllables.

NOT

NOT only the climate but the form of government will influence the language of a people. Where men are free their speech will be free, for all is liberal where liberty prevails. But where men are so unhappy as to be the slaves of tyrants, they will not dare to use many words ; knowing their tongues as well as their bodies may be tied, or torn up by the roots, for one unguarded expression.

WAR, invasion, conquest, treaties, intercourse with different nations, commerce, colonies, rise of arts, logical refinements, controversies, time, or age, and the humours of a people, are all causes of alteration in language, and deserve to be separately considered, and illustrated by examples : But this would lead me into a chace after *Proteus*, too far from my principal object the *Hebrew*, and beyond the bounds of a short Essay, in which I proposed to lay down some propositions of the truth of which I have no doubt, though I do not stay to enlarge upon every one of them.

THE *Hebrew* seems to be the parent of most languages in the world ; but as the likeness of men of the same family is less in a lateral and remote than in a lineal and near descent, the

Vestigia of the original language, in very distant removes, are not easily discoverable.

WORDS undergo very great alterations by formation and composition in the same language; but in their travels through many distant climes, and many different modes of speech, they lose so much of their original form, that, without a particular knowlege of their several alterations, at different periods, and in different places, it will often be impossible to say whence they came: So that *derivations* are the *histories* of words.

Henry Stephens gives the following entertaining history of the travels of a word. ‘ In
 ‘ *Pistoia*, a little town within a day’s journey
 ‘ from *Florence*, little daggers were made,
 ‘ which, on account of novelty, being brought
 ‘ into *France*, were from the name of the place
 ‘ called first *Pistoyers*, then *Pistoliers*, and at
 ‘ last *Pistolets*: Sometime after little guns
 ‘ (which bear the same proportion to the musket,
 ‘ as the dagger to the sword) being invented,
 ‘ they took the name of the little daggers,
 ‘ and were called *Pistols*. At last, this poor
 ‘ word, having been long banded about, travelled
 ‘ back into *Italy* and *Spain*, and there
 ‘ gave the name to little crowns. Nor do I think
 it

its applications are yet finished ; for some time or other, I suppose, little men will be called *Pistols*, and little women *Pistolets*." And in one of the best *English* comedies, a little, vaunting, bombast, huffing *blade* is called *Pistol*.

CLIMATE has a like effect upon men and words. Both change their garb as they change their climate, and appear in the dress of the country wherever they stay. Most languages have initial letters, and terminations peculiar to themselves : As (ο) prefixed, and ος, and ω, and ομαι, &c. added to words, besides prepositions, and a reduplication of letters, in the *Greek*. If you reject these additions, the remaining radical letters will frequently discover themselves to be of *Phænician* extract. If from περι-καλυψ-η, a *covering*, you take away the preposition περι, and the termination (η), there remains κλπ, or the noun κληψ, which is the same as κελυψ-ος (hence the *English* word *glove*) bark, shell, or scale : but the verb signifies *decorticare*. When the *Greeks* prefixed their article (ο) to the name σιρις, Οσιρις, *Plutarch* says, ἡ προθεσις τῶν ἀρθρῶν τ' οὐνομα πεποινηκεν ἀμφοιγνοεῖσθαι. It puzzled the *Ægyptians* so, that they scarce knew it again : Take away then the article, and the termination, and τω, *sur*,

the ox, was the great object of adoration in *Ægypt*. For שׁור the *Chald.* used תור, *tur*, (the *Arabians thur*) changing ש into ת, no unusual mutation; hence ταυρος, *taurus*, a bull : And from ταυρος and κεντω נקר, *nekēd*, pricked, marked, or *nicked*, comes κενταυρος, a *centaur*. In like manner δια-μνη-μνεσσω is formed from μνη-μνεσσω, μνη-μω, μνα-ω, מנה *mene*, *meno*, *memini*, *remember* ; hence *mens*, or *mind*. So φατω is derived from פנה, *look* or *appear*; and σκαπτω from שקף *look out* ; from חרת (or חרט, *Arabice dolavit torno.*) χετ, comes χαρσσω, χαρσσω, χαρσξ, χαρσσω, to *wark* or *scratch*. To give an instance in the *Latin*: If from *in-crebre-sco*, you take away the preposition *in* and the *Æolic* termination *sco*, the letters *cbr*, כ בר, will be found to signify *crebro*, *creber*, frequent ; hence כברה, *cribrum*, a sieve. Again, if from *Amo* you take away the common termination (o) א, *am*, in *Hebrew*, signifies *mother* ; which is at least as natural as to derive *Amicus*, a friend, from *amo* to love. The use of א indeed as a verb is lost in *Hebrew*, but remains in *Arabic*, and signifies *petivit*, *cupivit*, *propè accessit* ; which seems to confirm the derivation of *amo* from א.

THE next thing to be observed in derivations, after rejecting terminations, &c. is a change

change in the vowels: For they cannot be supposed to continue immutable in their travels abroad, whose sound admits of a change in almost every province at home. They are more or less full and open, as men have more or less of the fun, agreeable to what has already been hinted; and for want of that articulation which distinguishes and preserves the sound of consonants, they are frequently, and in all languages interchanged, so as that each vowel shall, under different circumstances, have all the powers of the rest. If the long vowels and consonants therefore remain unalterable or alike, a change in the shorter vowels can be of no great moment in *etymology*. Πλεον, πλειον, πλευν, πλευν, are all used to signify *plus* or more; ες and εις *in*; λαος and λεως *people*; from חב, the *hollow* of the *hand*, comes *cap-io*, *cep-i*, *in-cip-io*, *oc-cup-o*. Sometimes the longer vowels interchange, sometimes shift their places, and sometimes the aspirate π, and γ, and ρ, are used one for the other. Πρ and Πγ, *am* and *om*, both signifying *people*; and so they do in *Arabic*; the first from the verb Πγ, *communis fuit*; the other from the before-mentioned Πρ, *propinquus fuit*. רל and רל, *alts*, and רל, *lets*, are the same; and if to the former you prefix the servile נ, it is the same in *English* as in *Hebrew*, *molest*. In like manner the *Latin* word

for a market, *m-acel-lum*, comes from אכל, *acel*, to eat, in *Arabic* מאכלה, *locus unde cibus capitur*. Hence also κωλη, *Culina*, kitchen (hence *colo* and *culender*) κολον, *food*, μακελη, a *cleaver*. But the *English* word *market* seems to be derived from מכר *vendidit*. Perhaps there has been a change of vowels in גו, *gua*, to die, and גוה *goe*, whence the *Greek* γοω to roar. Of this change of vowels many instances out of every language may be produced: From ενος *unus*, ελκος *ulcus*, εος *suus*, επος *urupa*, שׂוּל, *saül*, שׂוּל, *siül*, the grave. ראש, *ras*, Heb. ראש *ris*, Syr. ראש *rasa*, and ראש, *rifa*, *Cald.* summit, head, or chief (hence a *rise*, as *rising ground*, &c.). Observe that in forming nouns in the *Chal.* from the *Hebrew* the last letter is א.

THE chief circumstance to be regarded in deducing the words of one language from those of another, and in shewing the near or remote relation of languages, is the *resolution* of letters. For if we consider how naturally some letters are *resolved* into others, we shall be less surprized at the seeming boldness of many etymologies, and acknowledge the truth and fairness of some that have been thought extravagant and ridiculous. It is amazing to think, how the objects of one sense, by the use

use of letters, came at first to be transferred to another sense ; how sounds could have been transferred from the ear to the eye ; to think how men could contrive a method of conveying, in their own terms, their own thoughts to latest posterity ! to think how men at the remotest distance upon earth should be able to converse together ! How thoughts could be painted, and all the speech of men of every nation, tribe, and tongue be reduced to an alphabet, consisting of few more than twenty characters ! And perhaps it will rather increase than diminish admiration, to consider how easily these letters *resolve* into one another. I leave to anatomists the use and contrivance of the *larynx*, and other organs of speech, and thence to account for difference of voice and note in different animals. The most frequent, and therefore the most natural sound of man, is *e mollis* : This and the other vowels are formed by the breath (not protruded so forcibly as to make aspirates) and with so little use of the organs of speech, that they seem to be almost entirely at rest. These therefore are the most simple, easy, and convertible sounds. The nearest to them is the aspirate *h*, which is no other than a gentle expiration: For when forcible and rough it forms the letter *k* ; but when freightened and
con-

confined, it produces a whistling, and forms the letter *s*. The letter *c* is often used for *k*, and sometimes for *s*, which seems to shew the mutual relation of those letters. *k* differs little from *ch*, when pronounced hard, as in the use of the *Greek* χ ; but when it is pronounced less hard it gives birth to *g mollis*, which again pronounced harder approaches to the sound of *k*. From *c* and *s* is made the letter *x*, which therefore, in the increase of words that terminate with it, resolves into *c*: As in the *Latin* *felicior* more happy, from *felix* happy. Sometimes *g* and *s* make *x*, as in the word *finx*, from *figo*, *fixi*, *fingo* feign, *pingo* paint, *finxi*, *pinxi*; where *s* is the close aspirate, that denotes the perfect time of many *Latin* verbs. Pronounce the *s* hard and close, and it is *z* or *s* hard, which we corruptly call *izzard*, and this naturally resolves into *d* or *t* and *s*. *D* and *t* are in many instances scarcely distinguishable: And the relation of *t* with *s* is also evident from the speech of children, which is nature, who till they can pronounce *th* or Θ make use of *s*. But this relation of *t*, and therefore of *d* with *s*, appears again from the usual sound of *t* before *i*, which is the sound of *s*, and from the increase of *Latin* nouns in *-ens*, as *mens*, *mentis*, *mind*. To shew how nearly the remaining letters are related to the aspirates,

or

or rather vowels, we cannot but observe how in name, in character, and powers, the vowel *u* agrees with *v* consonant, which is in sound and power very near the *Roman F*, which is the *Greek digamma*, and the oriental *Vau*, or *U*, both as a vowel and a consonant. Concerning this letter see the second dissertation upon the original powers of letters. This letter is in *Greek* an *episemon*, or numeral sign only, called *βau* (*bau*) having the same numeral power and local order (6) in that language as in *Hebrew*. *V* is *F* or *Φ*, and *B*; for this last letter is made from *F*, by detracting the aspirate, and *B* and *P* are no more distinguishable than *D* and *T*. And indeed grammarians have always observed the relation and exchange of the labial letters which they have called *Bumaph*. But *M* is a *liquid* as well as a *labial*; the liquids are *L*, *M*, *N*, *R*; and instances will soon be given of the mutual interchange of these letters, when they are distributed into classes, according to the organs of speech employed in the formation of them.

THE original consonants and vowels are not only changed for one another according to affinity or nearness of sounds, but they often change places or are transposed, and this without any great injury to the derivation. For
who

who can doubt that *form* or *forma* comes from *μορφη*, when the sense and every letter are the same only transposed? A circumstance that often happens in over-hasty conversation; as נקד *neqed*, *νετε*, mentioned before; כבש *kabs* or כשב *keshb*, a *lamb*, עלג *olg*, or לעג *log*, to *stammer*. ארכבה *arkebe*, the *knee*, from ברך *brak*, to bend the knee: But in the *Arabic* language there is both רכב *magno genu fuit*, from whence רכבה *genu*, and ברך (the same with the *Hebrew* verb) *genu flexit*: So κρατος and καρτος, *strength*. And as the *Orientals* write to the left, the reverse of the *Europeans*, the latter taking the letters as they found them, seem very often to have transposed every one of them*. Sometimes a similitude in the shape

* Having been asked whether I have any other authority for this assertion than the conjecture of *Boderian*, and whether any other instances can be produced? I have thrown together the following collection of words; some of which *seem* to shew, for I do not positively assert, a transposition of every letter: And if they do not serve to prove this, they will however serve a much better purpose by enabling the memory to retain a considerable number of radical words.

אבס *obesus*, סבא *sepe*, as *præ-sepe*, stall for oxen. אבר signifies strength, transpose the letters or read them from left to right, and you have רבא *robur*. אור a firebrand, transposed דור *dauro* to burn. אלפ a thousand, פלא *πολυς* many. אמן nourish, נמא *νεμω* feed. אמר said, רמא *ρημα* a word, *rumor*, and perhaps *Ἑρμης* *Hermes*, the god of speech. אנק cry out, קנא *κηνω* call, *χανωω* *γαων* or bawl, *canare*. אסן danger, death, נסא *νοσος* sickness. ארץ, ארע *ερα* earth, צרא *Ceres*. אשם transgressed, *astham-ed*, משא *μυσος* *meschant*. בעת frighten, תעב *δαμνω*, *δωκος*,

shape or form of the letters seems to have occasioned the use of one for another; as ארץ *arts* Heb. ארע *aro*, Cald. *ερα*, *earth*; hence *αρω*, *aro*, *barrow*. צאן, *tsan*, Heb. עאן *oan*, עון *oun*, Syr. flock of sheep. פצע, *pētso*, Heb. פצע *poo*. Syr. wound

ἄστρος- ברק lightening. קרב *καρβανος*, *carbo*, and ברקתא, or ברק c. is the *carbuncle*. גב *gibbus*. גוב *It.* high-back, בג back. גל fountain, לג *λακκος* *lacus*, lake. חננ c. castraste, חננ *eunuch*, and not from *ευννη* *εχειν* to keep the chamber. גרב scabies, ברג *porrigo*, or itch. דאג careful, נאד *κηδεω*, *κηδος*, *heed* or *care*. דהם fright, מהד *metuo* to fear. דוד bruise, כוד *cudo* to stamp. גרד *gradus* דום *dum*, מוד mute. הלם beat, break, מלה *μυλω*, *molo*, *mill*, *maul*, *mallet*. חול bring forth, לוח *λοχεια* *Lucina*, *λοχος*, *λοχισω* *pario*. חרף winter, פרח *φριγη* *frigus* cold. לבט dip, לבט *lavat*, *lavo*, wash. טוב good, בוט *beatus*. טעם taste, מעט *mout*, *mouth*, *ματτυα* *mattyia* delicacies. טרש c. Arab. deaf, שרט *surdus*. פנד river, ראי *ρῖω* flow, *ρῖος* *rivus*, *river*. כנף wing, פנד *penna*. כשף to use enchantment, פשך *βασκαίνω* to bewitch or fascinate. לוע throat, עול *gula*. לחם bread, מחל *meal*. לעג laugh, געל *γελω*. מאר *mæreo*. ראם *ρεμω*. מוג dissolve, גום *gum*. מוט fall. a staff, a yolk, טום *tumble*, *temo*, and a team. נגר pour down, a flood, רגן *ραυς* *rain*. נהר flow, נחת *ραυω* *run*. נחל inherit or possess, לחן *λαυχαυω*. סף bite, תכן *δακνω*. נחר *naris*, רחן *ρῖν*. נוד *agito*, דון *δονεω*. סף vessel or cup, פס *vas*, *vase*. סרה c. putrid, חרס *γαρος*, *carries*. שבע, שפע, שפח, *σηπω*, *σαπρια*, *σαδακος* *putrid*. עטף overwhelm or faint, פטע *fatigo*, *fatigue*. עטף bat, פלטע *blatta*, a beetle or chafer. פלך a staff, פכל *baculus*. פלך place or country, כלף *καλυθη*. צוף a honey comb, פוץ *favus*. צנן thin, slender, מנץ *μιννος*, *minus*, *minuo* *mince*. צפיר caper goat, ריפץ *ρεψος*. צר rock, רץ *ρωξ* *rock*. צרב and צרה cry out, ברץ and פרש *βραζω* *boil* over. קהל and קהל are both of them Heb. words, signifying to call together or assemble. קוץ and צוק both signify distressed. שלג snow, גלש *gelus* and *gelu* frost, *glacies* ice. גלד is Hebrew for *gelidus*. שנה window, רפת תפר *ενος* *annus*. שנה year, תאב (from טוב good) desire, תרף *παθη*. תרף image, פרת *βρετας*.

wound, and from the Samaritan יהוה *Yeve* (*Jehovah*) as *Boderianus* very ingeniously conjectures, the *Greeks* derived their $\zeta\epsilon\upsilon\varsigma$ $\Xi\Upsilon\Xi\text{N}$ ZEYΣ, which is not at all more improbable than what *Jerome* relates of certain *Greeks*, that they read יהוה פִּיפִּי *pipi* from the similitude of the *Greek* and *Hebrew* letters.

BESIDES this change of letters, from a resemblance of form, and of places from difference of writing and pronouncing, there is sometimes a reduplication of syllables; an elegancy very frequent with the *Athenians*, who would say $\omega\lambda\omega\lambda\alpha$ instead of $\omega\lambda\alpha$ from $\omega\lambda\lambda\upsilon\mu\iota$, $\omega\lambda\lambda'$, destroy, $\ell\ell\eta$, *hell*, *kill*, more properly to *stab* or wound, for the usual word in the Oriental languages for *kill* is $\ell\psi$; which likewise is not far distant from *kill*. $\eta\eta\eta\kappa\omicron\alpha$, for $\eta\kappa\omicron\alpha$, from $\alpha\kappa\alpha\omega$, $\eta\eta\eta$ *ige ecouter*, *hear* or *obey*. So from $\ell\eta$ *gel* or $\ell\ell\eta$ *gel $\acute{e}$ l* comes $\ell\eta\ell\eta$ *gelgel*, *roll*; whence $\ell\eta\ell\eta$, *shgelgel* in the *Chaldee* signifies orb or wheel; where η acts the part of the *Æolic digamma*, or of (*v*) in the *Latin*, prefixed to many words deriv'd from the *Greek*. Sometimes ψ is prefixed. $\eta\ell\eta$, *help*, $\eta\ell\eta\psi$ *shelp*, $\eta\ell\eta\psi$, *shep*, *Cald.* to change; so is σ in *Greek*, and *s* in *Latin*, oftentimes prefixed. $\mu\omega$, $\sigma\mu\omega$, $\sigma\mu\eta\chi\omega$, from $\eta\eta\eta$ to wipe away. $\mu\eta\epsilon\omicron\varsigma$, $\sigma\mu\eta\epsilon\omicron\varsigma$, or $\mu\eta\kappa\omicron\varsigma$ little, from $\eta\eta\eta$ depressed or diminished.

minished. *ει* *fi*. *ειμι* *sum*. Besides this reduplication and initial augment, words admit of alteration and increase in the middle, and end. *ν*, and *σ*, and *θα*, are frequently added to words in the *Greek*. The *Æolians* say *ειπνοθα* for *ειπης* from *ειπω* *dico*, *say*, from *פה* *pe*, *lip*, from *כרש*, *kers*, *heb.* comes *כרם* *kerx*, *Cald.* Belly, and hence again *כרם* *kerxam*, *Heb.* he devoured. *ש-ל-אנן* *f-l-anen*, *ש-אנן* *sanen*, *at rest*, *שבת*, *sebeth*, *ש-ר-ביט* *se-r-bith*, *σκηπτρον*, *sceptrum*, *sceptre*. And on the contrary as some admit of additions, others admit of contractions. This is very common in the *Greek* tongue, *חד*, *bed. m.* *חדא* *beda*, *f.* *Cald.* from *אחד*, *ahed*, *Heb.* one. *Ferte*, *φερτε* for *φεστε*, from *φεγω* *to bear*; *פרה* *pere* *to bear fruit*.

THE most remarkable change in the letters one for another, is of those consonants that are formed almost in the same manner, by the same instrument or organ. All that require the lip, or the tooth, or the roof, or the hiss or whistle; all of the same tribe or distribution are mutually interchanged the one for the other in every language.

THE letters formed by the lips are four, *בום*, *bump*. That they are promiscuously used will be manifest from these examples; *ב-צ-ר*
b-

bizer, פִּזֵּר *pizer*, σπειρω, *disperse*. לִיָּר־פֿ *Cald.*
 לִיָּר־בֿ *Heb.* iron. רִמֵּנוּ, *f-remo*, to menace,
 and to make a noise. סִבִּילָרֵי, *si-bi-lare*, *si-ff-ler*. *Fr.*
biss or *whistle*. נִשֵּׁב, *niseb*, נִשֵּׁמ, *nisem*,
 נִשֵּׁף, *nisep*, to blow, or breath. Μ-υρμυξ, Β-υρ-
 μαξ, Β-υρμαξα, *f-ormica*. *mar-m-or*, *mar-*
b-re, *Fr. mar-b-le*. Β-οσχω *v-escor*. Β-αδω
v-ado. Β-εν-θ-ος, *f-un-d-um*. Β-ελο-μαι, *volo*,
w-ill. Βαλει, παρὰ π-υξος, *b-uxus*. κυ-βη-α, *cu-pp-a*.
a-p-is a bee. *a-b-eille* *Fr.* φ-υλλον, *f-olium*, φ-υσ-
 ην, *v-esica*, φ-υω, *f-uo*, *f-io*; hence as one part
 of the irregular and assisting verb in *Latin* is
 derived from εἰμι (*εω* פִּינִי) *sum*, *am*, the other
 part comes from φυω *fuo*, εφυ *fuit*. In one
 word *se-bum*, *se-pum*, *se-v-um*, *suet*. This
 change in the *labials*, as they are called, is of
 great use in forming the principal times or
 tenses in the *Greek* verbs; for the future is
 formed by adding the close aspirate (*s*) to, or
 instead of the last consonant. βλεπω, βλε-
 ψ-ω. τυπ-τ-ω, τυψ-ω. πλη-θ-ω, πλη-σ-ω,
 γρα-φ-ω, γρα-ψ-ω. λε-γ-ω, λε-ξ-ω. The *Perf.*
aet. is formed by adding the common aspirate
 (*b*) with the reduplication of the first syllable
 τε-τυ-ρα. γεγρα-φ-ω. λε-λε-χ-ω. The reason
 of this reduplication is taken from the dis-
 tinctive genius of the *Greek*, where the *perf.*
 never consists of fewer syllables than the *pres.*
 not less than three, and always one more than
 the

the *future*, except some very irregular verbs, as *οἶδα* from *εἶδω*, *Scio*.

THE consonant admitting of no further change by aspiration, to form the perf. pass. receives another *labial*, as the nearest change that can be made in verbs of the same sort with *τυπτω, τυμμαι*. If it is not hence transferred to other verbs, we must observe that *μ* is not less servile in *Greek* and *Latin*, than in *Hebrew*. A great number of *Part.* and verbal nouns in *Hebrew* are formed merely by prefixing the letter *נ*. And in *Greek* one noun is often formed from another, by the assistance of the same letter. *αλχη* strength, *αλκιμος* strong. *ανθος*, flower, *ανθιμος*, flowery. In the beginning *αμ* is frequent for *ανα* and *εν*. In the end *μιναι* is very often used for the Infinit. terminations *ειν*, and *ναι*. In the middle *μ* is often doubled and forms many derivatives. The *Æolians* and *Latins* sometimes changed *π* into *μ*, as *ὑπ-νος* *so-m-nus*. *π-ατω*, *μ-ατω* to tread; and sometimes *μ* into *ν*, as *πυγ-μ-η* *pug-n-us* (*fist*) *pug-n-a* fight. The feminine of *εις*, *μ-ια*, *εν*, is formed by *μ*, as are the first *perf. pl.* and several times in the *Greek* verbs: Also *εω*, *ει-μ-ι*, *ε-μμ-ι*, *sum*, *am*, or *be*, from *יהי*, or *היה* to *be*: And the *pl. q. perf.* *η-μ-εν* from the *imperf.* *εν*, and from

E thence

thence, by permutation of liquids, μ into r , comes *eram*. But as this rationale of times belongs to the *Greek* grammar, I shall say no more of it in this place.

THE next tribe of mutable consonants are the *Dentals*, formed by pressing the tongue against the teeth, and called תלנת *dethlenet*; and these are promiscuously used one for another. תב-ו *tb-oe*, and תב-ת *t-oe* seduced. לת-ו, לת-ו *la-t-eo*. מנ-ת-ו *min-th-a*, *min-t-a*, *min-t*. ע-ת-ו *u-t-or*. Sometimes *t*, δ , θ , are turned into *b*. ερυ-θ-ρος *ru-b-er*. λι-τ-ρα *li-b-ra*. τερε-τ-ρον *tere-b-ra*, *tere-b-ella*, a *tre-p-an*. Sometimes *t* is turned into *p*, sometimes it is rejected. τ-αΨως, *p-aVo*, a *pea-cock*. κλε-πι-ω, κλε-π-ω to *clip* or *steal*. πτερνα *perna*. αρ-χι-ος, αρ-κ-ος, *ur-s-us*. And in one word, ר-עך *rō-d*, ר-עך *rō-t*, ש-עך *rōs*, trembled. Add to these the verb ל-עך *rō-l*, whence the *English* word *roll* or *reel*: And also the *Arabic* ר-עך *rō-n*, which conveys an idea of hurry and fear. ט-י-ט *thi-th*, Heb. ת-י-ט *thi-n* C. Syr. mud or mire. ת-ג-ק *qenē* Heb. ת-ג-ק *qē-d-e*, or rather י-ג-ק possessed. Ο-δ-υσσευς *U-l-yf-ses*. δ-ακρυμα *l-acryma*. θ-εαμενος *t-riumph*. βεν-θ-ος *fun-d-um*. ε-θ-ελω, ελ-δ-ω, *will* or *desire*. και-ν-ω *cæ-d-o*, *kill* or *beat*. ν-υμφαι, *l-ym-phæ*. qua-t-uor *four*. qua-d-ratus *square*. ε-δ-ο *eat*. D and T are frequently inserted, are of-

ten

ten doubled, and also form the genitive case of many nouns in *Greek* and *Latin*.

THE *Palatines*, formed by raising the middle part of the tongue to the roof of the mouth, are גִּיכָּק *gēyēkēq* : which letters, from affinity of sound, and like manner of formation, often interchange. ג-פּ סוּ-ק-ון, *fi-g. κ-ρυπ-ῖν g-retto. ל-כ-פּ Heb. ל-כ-פּ C. c-oupled. כ-ובע* and כ-ובע helmet. κ-υβερναω *g-uberno govern. vi-g-inti, vi-c-esimus. αμορ-γ-η amur-c-a, mother* or scum on oil. ἡ-λ-ι, κ-αμηλος *c-amelus. ε-χ-ειν, ε-χ-εμιν, ε-γ-μεν habere. c-κ-τω, o-c-to, ei-gh-t. c-γ-δοος o-c-tavus.* Sometimes κ is turned into π, as κ-ως, π-ως, δ-κ-ως, δ-π-ως, how? λυ-κ-ος *lu-p-us. σ-κ-υλον s-p-olium.* Sometimes g is turned into q, as λε-γ-ω *lo-qu-or.* Sometimes β, which is often used for the *digamma*, is turned into g, one aspirated letter into another, as γ-λεφαρα for β-λεφαρα, *p-al-pebræ* eye-lids. Ra-b-ies *ra-g-e.* Sometimes the liquid *l* is changed into g, as, μο-λ-ις, μο-γ-ις, scarcely, or with difficulty : Hence some have derived *ma-g-is* from μα-λλ-ον. G is often redundant, as all aspirates are, and is præfixed to words, as γ-νορος, also δ-νορος from νερος a cloud. γ-ινωσκω, *nosco, know. g-navus navus. g-natus natus. g-re-nouille Fr. from ranunculus, from rana, from*

γερνιος a little frog, as is the *English* word from βατραχος, by rejecting *t*, and the termination *ος*, and contracting the two first syllables. Sometimes it is defective or omitted, as αια from γ-αια, γη or δα the earth. ε-γ-ω, *e-g-o, io it I.*

THE fibilant letters, or several sorts of *s* are שצדי *sextifses*, and mutually interchange, or are taken one for the other. טע-ם *x-oe*, טע-ו *x-uo*, טע-ע *c-ico*, to move or tremble. טע-ל *ol-x*, טע-ל *ol-ts*, טע-ל *ol-z*, to exult or leap for joy. טע-ש *f-beq*, טע-צ *tf-beq* laugh. From מצה *metse*, unleavened bread, comes מא-ץ-א *a* cake, hence מא-ץ-א *ma-ss-a*, *mass*. מא-סס-א *ma-ss-a* to eat, מא-ח-ילה *ma-x-illa* the jaw-bone. פית-ץ-ו *piti-ss-o*. מו-ץ-א *mu-ss-o*, *mu-tt-er*. טע-ע, טע-ע, *c-um* with. Sometimes *r* is changed into *s*, טע-ר-ב *beraq*, טע-ר-ב *bezicq*, thunder and lightening. אש-פני, אש-פני *male*. And (*s*) is often changed into (*t*) as is (*t*) into (*s*) before (*i*) in *English* and in most other languages. טע-ש *f-ur* into טע-ת *t-ur*. טע-ר *ros* into טע-ר *rot*. And from טע-ש *f-or*, comes טע-ת *t-ro*, *thor* Germ. a door. טע-ע, טע, *tu, thou*. טע-טל-זעס for טע-סס-אפס *four*. טע-המפס *τ-ημפס* to day. טע-הפס for טע-הפס, *τω* *etei* this year. The aspirate *s* is often præfix-
ed to *μ*, as σ-μαρασσω, *μαρασσω*, *μαρω* to shine. ζ-μικρον, σ-μικρον, *μικρον* little. *s* is
often

often dropt in the beginning of words, as σ-φαλλω *fallo*, deceive. σ-ρενδουν *funda* a sling. σ-τεγω *tego*, cover. σ is often changed into δ, σ-σ-μν, οδ-μν, *smell* or *odor*. ι-σ-μεν ι-δ-μεν *scimus*. The Greeks often turned ζ into δ, as Ζ-ευσ, δ-ευσ, hence θ-εος and *d-eus*. ρε-ζ-ω, ερ-δ-ω, *facio*, *do*. The Chaldeans turn י into ק, as קר-ק C. *d-eker* קר H. *z-eker recordari* to remember or record ; צ into ט, as ק-ק H. *io-ts*, ט-ק *io-th*, consult ; sometimes צ into ק. The 72 render צ perpetually by σ.

THE change of *s* into *t* gave rise to one of the most entertaining pieces of *Lucian*, the Greek wit, in which he makes *s* bring an action against *t*, for turning *s* out of many places of great consequence, all *Thessaly*, Θεσσαλία, the sea, Θαλαττη, and even from Γλωσσα, γλωττα, &c. The cause is tried before the vowels, and the sentence is, that *T* shall remain and exhibit in his form, which resembles a gallows, the just punishment for such offences.

THERE is another distribution besides this, according to the organs of speech, of the letters into *mutes* and *liquids* ; the latter of which, *l, m, n, r, γ, λ, ν, ρ*, are often used the one for the other. γρυ-λλ-ισω, *gru-nn-io*, *gru-n-t*.

כִּי-נ-שׁ *femim, cæ-l-um.* μεγα-λ-ος, *mag-n-us,*
mickle or great. τερ-ν, *te-n-er.* R is often
 transposed, inserted, and omitted. N is often
 inserted in the middle, and often added to the
 end of words in the *Greek.* L and R are, in
 sound and manner of formation, so nearly re-
 lated, that they are often used promiscuously,
 the one for the other. חַמְנָה-לְ-א *Heb.* חַמְנָה-רְ-א
Cald. a widow, for גְּ-רָ-בָה. לְ-כִי. דְּ-לָ-ס; the
 72 write βα-ρ-α. φιχω-ρ. σα-ρ-εδ. D and N
 being formed almost in the same manner by
 the organs of speech, both are used for L.
 με-λετω, *me-d-itor.* λ-υμνη *N-ympha.* We
 may therefore derive *n-ux, n-uces, or n-uts*
 from חֲ-לָ C. an almond. נֶ-טְרָ *n-tr, ν-ιτρον,* or
 λ-ιτρον, *n-itrum, n-itre.* π-ν-ευμων, π-λ-ευμων,
pu-l-mo. κ-λ-ιβανος, κ-ρ-ιβανος, an oven. μυ-
 ρ-ια *mi-ll-e. tempo-r-a* the *temp-l-es.* Cata-l-ina
 Span. for Cathe-r-ina. ce-l-ia, ce-r-ia, ale or
 beer. M is changed into N, and N into M.
 κυανος, πυα-μ-ος, πυα-ν-ος a *bean. race-m-us,*
raisi-n. i-n-memor, i-m-memor. λ and ρ are
 often doubled, and form abundance of deriva-
 tives in the *Greek.*

THESE observations upon the relation,
 change, and mixture of the letters, are the
 laws of derivation, and will guide us to the
 origin of many obscure words. And by this
 me-

method of deriving words from their fountain, or rather tracing them back, step by step, to their first source, we may see, that if the peculiarities of each language, or the circumstances by which they differ from others, with the manner of varying all the words they borrow from each other, be collected and reduced to general rules, it would not be impossible by such helps to acquire the knowledge of all languages: For if any man introduces a new word, he knows almost intuitively how to adapt that word to his own language. And if he could communicate this secret to another, it would be the swiftest way of acquiring languages. The *Syriac* and *Chaldee* præfix א to foreign words that begin with (s) and another consonant. אפלין σπηλαειν, or σπηλαιον, *spelunca*. אטלה σολη, *stola*. The *Spanish* and *French* generally prefix (e) to the same sort of words. *Studium* Lat. *study* Engl. *studio* Ital. *estudio* Span. *estudo* Port. *étude* Fr. *Spiritus* L. *spirit* Engl. *spirito* Ital. *espíritu* Sp. *espírito* Port. *esprit* Fr. *Species* Lat. and Eng. *spezie* Ital. *especie* Sp. *espece* Fr. S prefixed to words in the *Italian*, and *un* in *English* converts them into negatives: *sfornato* unfortunate. *sgannare* undeceive. *sfogliato* wanting leaves. *sfidato* diffident. The *French* love to aspirate their consonants, changing (p) into (f), and

(*c*) into (*ch*), and to turn their vowels into diphthongs, &c. *Caput* in Latin is *capo* in Italian, *chef* in French, and *chief* in English. So *dechoir* from *choir* to fall, is *caer* in Spanish, *cadere* in Latin and Italian. *Etoile* is from *stella*, by rejecting *s*, and turning *e* into *oi*, which is frequently done in the *French*.

IF all these national properties of every language were discovered, and tables of the proportion of terminations, &c. published with them, I believe the difficulty of acquiring languages would not be so great as at present: The affair of criticism would be reduced to more certain rules, and the *analysis* or resolution of a language the only rational and universal grammar.

AFTER so many observations upon the origin of words, it would be an unpardonable omission, not to consider the origin of letters; especially as the second dissertation treats of the power of the letters, and proves the *Greek* and *Roman* to be derived from the *Samaritan* or *Hebrew*.

THE first character, as being the most natural, must have been a representation, or rude draught of the object: And such were the
Hie-

Hieroglyphics of the Ægyptians, and the characters of the Chinese.

THAT draughts of objects are an universal character and language, is evident from *maps* and *pictures*. Nothing seems more naturally adapted to the preservation of the remembrance of objects, or the communication of their likenesses, than their draughts or representations. And instances may be produced of *Indians* having drawn ships and other unusual objects, and shewn their knowlege of them by their *drawings*, when they had no other way to express them.

THESE original characters would in time be contracted, and rendered more expeditious for common use, as the rise of arts, and the increase of commerce, made writing necessary.

FROM characters for objects, the inventors would proceed to assign marks for sounds, and by degrees adapt those marks and characters to the parts of sound as they are formed by the organs of speech.

IF this had not been the case, if the letters in use had not been the contractions of the representations of objects, they would certainly
have

have been more simple than they are ; and the first character would have been the most simple ; whereas, in fact, it is the most complex of all the characters in the alphabet.

THE *Roman* numerals are a proof of this ; for they begin with a single stroke, and repeat the same stroke, till the number of them becomes inconvenient, and then a new character is contrived from the first by joining two strokes together at the bottom : And in this manner they proceed, in imitation of the *Greeks*, πένταχος, by *fives*. To make the second *five* or ten, they join two fives together, as they did two strokes for the first *five*, and at *fifty* take a new character as simple as the first *five*, and each numeral character has the advantage of forming a letter in the *Roman* alphabet. But then a greater simplicity prevails in the *Indian ciphers*, as they are called, and in the points or pauses used in modern languages, the punctum, colon, comma, &c. and most remarkably in characters invented for swift-writing or short-hand * ; and the same simplicity would have

* The complex form of letters in all languages is a prodigious inconvenience, which may be removed by changing them for the most simple characters in nature, which are these eight ; the four different positions of a strait stroke, / \ | —, and the four quarters of a circle c o o c ; so that two letters i and o, by the positions of one, and the parts of the other, contain all

have indisputably taken place in the invention or making of letters, if they had not been originally the draughts or representations of animals, the ox, the camel, quadrupede, monkey, and other objects.

THE

all that is necessary for an alphabet of letters: For tho' these eight characters seem at first to be too few, they may be so combined, according to a scheme lately communicated to me by the ingenious inventor, Mr *Jeake*, as to serve the purpose of sixteen characters; for if you begin at the bottom, or from that end of any character, which is to the left, the combination will be very different from the same character when formed by beginning at the top, or at the end of it. Let (*t*) which is the most frequent letter in the *English* language, be expressed by /, which is the most easy and natural stroke of the pen, beginning from the bottom; and as (*d*) is the nearest letter to (*t*), in sound and manner of formation by the organs of speech, let that letter be described by the same oblique stroke, begun from above and descending to the line. Let *o*, begun from the bottom, be (*b*), and from the top (*p*), or *ph*, which is (*f*): But if you do not care to part with (*b*), wherever it occurs, you may make use of (*k*). Let *c* begun from the bottom be (*c*), from the top (*s*), also *x* and *z*. *G* and (*k*), which is only a more compressed (*g*), and *q*, be expressed by *u*. Let (*l*) and (*r*), which are the nearest to each other in sound, be described by —. *M* and (*n*) by *v*. *v* and (*w*) by |, and (*j*) and (*y*), by the remaining character *u*.

I cannot but observe here, after this swift and contracted method of writing according to letters, that an universal character for entire words would be of universal use; and this I apprehend is to be taken from the tables of decyphers, by making use of the numbers that express the proportions of the auxiliary verbs, of pronouns, particles, &c. instead of the words, whose proportions they denominate. That is, If the proportion of the first person pronoun was known to be expressed by 25, the *Greek* or *Roman* would read 25 *ego*; the *Italian* *io*, the *French* *je*, the *English* *I*. The known signs and symbols in astronomy, &c. should be made use of, and other characters invented for every other object, the exact proportion of whose occurrence we cannot determine. And this would be a character as universal as are the notes in music. The difficulty

THE sound of the first letter of the alphabet is the first sound of animals. The name of it א *aleph* (alp) implies priority and power, it signifies the ox, and the form of the letter bears some resemblance to the head of that animal, which is the chief of those that man is more immediately concerned with for food and pasture. The very learned *Baxter* calls it *litera taurina* or *boans*, and says it should be figured thus א.

THE second letter ב *Beth* (bit) has the outlines of a house, which is the meaning of its name. בית in *Tyrian* is a house; in old *Greek* it is αἶτα, in *Latin* *ædes*, in *Ægyptian* αθ. *Ædificia pellibus tegantur*, says *Festus*: And בית is still a sheep's skin in the *Greek*. In like manner οἶκος, a house, comes from οἷς or οἶς, a sheep. Therefore Mr *Baxter* calls this *litera balans*, or *ovina*, and says the sound of it was learned of the sheep. He also thinks the

Sa-

culty of performing this would be greatly lessened, by reducing objects and actions to distinct and proper classes. The number expressing the proportion of the classes to each other, or any arbitrary mark, might be made use of to distinguish the classes, and the objects of one class from those of another: And then the relative proportion of such objects as cannot be determined from the vast and unmanagable volume of nature, may be determined by the relation they bear to other objects in the same class.

Samaritan character bears some rude resemblance of that animal.

1 THE third letter has a bunch on its back, and is called *gimel*, or the camel: And the sound of this letter is perhaps taken from the sound of the animal.

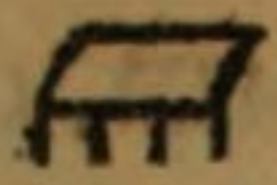
7 THE fourth has the form and name of *daleth* (delt) a door. The sound of a door or leaf in closing is not unlike the sound of this letter: Hence Mr *Baxter* thinks the Celtic *dalen* for a leaf, and the Greek *Δελτος* a table-book: *Litera janualis*, or *occludens*.

THE fifth is made of the fourth, by adding a small stroke to the left side of that letter, without touching it 7. The name *He* (Ea) implies demonstration, *behold!* and *Boderian* thinks the figure of it is taken à *demonstrantis gestu*. *Caninius* derives the form of it from the red worm or *cochineal*, which, he says, it signifies. But *עלת* not *אח* is the cochineal, the red worm, or crimson. For my part, I must own, I can discover no sort of resemblance between the names and the shape of this letter. Mr *Baxter* has a surprising conjecture about the first draught of this letter, which, he supposes to have been ‘ something thus ,
‘ that

‘ that it might represent mother earth and her
 ‘ young son, the sun, called in *Ægyptian* *Isis*
 ‘ and *Orus*. It intimates a female voice, for
 ‘ which reason it is used to make female ter-
 ‘ minations, and is expressed by the goddess
 ‘ mother in the *Phoenician*, or first alphabet
 ‘ אֵת, *hi* being, as in *British*, so in *Hebrewilla*,
 ‘ in *Greek* ‘H. This letter he calls *litera*
 ‘ *foeminea*.’

THE sixth ו *Vau* (Vu) is a hook. *Baxter*
 calls it *litera felina*.

THE seventh ז *Zain* (Zin) instruments or
 arms. Mr *Baxter* calls this *litera falcalis*, or
radens: *Ξαυς* is a shaving-knife, or plane,
 whence *Σαυς* a plank, or board. The noise of
 the plane is the sound of this letter. The *Sa-*
maritan seems to retain the shape of such an
 instrument.

THE eighth ה *Heth* (Hit) a quadrupede.
 Mr *Baxter* thinks the first draught of this letter
 was more like a quadruped, thus . He
 thinks the sound of this, which he compares
 to X in *χρῶ*, *bio*, not unlike the fremitus of
 wild beasts, and therefore he calls it *litera*
ferina, or *ferens*.

THE ninth, *Thit* (Thit) is explained by *Caninius* to be a *folding*; but *Boderianus* renders it the curvature or clangor of the trumpet, *quod recurvum ejus cornu monstrat*. The form of the letter corresponds to both. Mr *Baxter* thinks it is derived from *תוּט תאֵו*, or *תעוּו*, to draw out, that it signifies *תאֵוִס*, extension, pull, or scrawl, and he calls it *litera explicatoria*, or *projiciens*.

THE tenth letter, *Jod* (Jud) signifies a hand, and in the *Samaritan* alphabet the form is not ill preserved; but in the *Hebrew*, the least of its members, or a small part is used for the whole, or perhaps it is the *digitus index*. Mr *Baxter* compares the sound of this letter to the hissing noise of a stone or bullet out of a sling, and thinks the *Jews* were called *יוֹטאֵוִי*, or *יוֹדאֵוִי*, they being excellent slingers.

⌌ CAPH (Kεp) in name and characters is the hollow of a hand, a cavity, or cup.

⌌ LAMED (Lεmd) a spit, or a goad to drive cattle. *Baxter* says it is a plow-share, and calls it *litera tinniens*, or *vomerina*, from the sound of that iron. He says it is in *Judges* trans-

translated εν τῷ ἀροτροποιῶν *dentale*, or the plough-foot, which he prefers. But then he asks why Λαμῶδα should not be derived from the Greek ἡλαμειν, as well as *Lamina* in *Latin* from ελαυνω, to hammer out? And under קִיפ gup, he supposes קִיפ, a monkey, to be derived from the Greek κυρς *levis*, which is preposterous.

□ MEM is rendered spot or contagion; but this bearing no resemblance to the letter, I should have thought the form of it had been taken from the position of the lips in pronouncing it, if Mr *Baxter* had not ingeniously derived it from מֵי water, in *Ægyptian* Mē, whence the *Greek* Mv. The *Greek* and *Samaritan* characters resemble the undulation of water: He therefore calls it *litera aquosa*, or *mugiens*. ‘ In *Tyrian* מֵי, as in *Greek* *Maia*, is ‘ mother, as saith *Eustathius*, water being the ‘ mother of all productions.’

Ⲛ NUN is a fish. In *Æthiopic* it is called *nachash* a snake.

Ⲕ Semk, a basis, or rather *fulcrum continuum*. Mr *Baxter* says, ‘ We know from *Plutarch*, ‘ that the *Ægyptians* called the serpent Ty- ‘ phon Σμω, which seems to be מֵמֵשׁ, or Zn- ‘ μια destruction; whence the devil is vulgarly ‘ termed

‘ termed by the *Jews Samael*, or the destroy-
 ‘ ing God. Why may not therefore *Simca*, or
 ‘ *Simecketh*, as in *Syriac*, signify שׂמחא *Sam*
 ‘ *chiwia*, or destroying serpent, which is Ty-
 ‘ phon?’

י OIN, *eyen*, or *eyes*, which it seems to re-
 present: it also signifies a fountain. Mr *Baxter*
 says ענה in the *Tyrian* tongue signifies *pecus*,
 as צאן in *Hebrew*, and κτηνος in *Greek*. He
 thinks the sound of this letter is the sound of
 cows or calves, and that the shape of it resem-
 bles horns: He therefore calls it *litera vitu-*
lina, or *ovans*.

פ PE, or *pa*, the lip, ‘ made by a puff be-
 ‘ tween the lips.’

צ TSEDI, a huntsman’s pole, or a hook ac-
 cording to *Caninius* and others: But as the
 word signifies *fides*, the shape of the letter
 seems to answer this sense better than the for-
 mer. Mr *Baxter* says, it seems to signify an
eel-spear, or *tridens*, for striking fish. *Sidon* is
 so called from being a fishery; and ציד *quæsi-*
vit differs very little from ζῆτεω, or ζατεω.

ק QUP is a monkey; the descending stroke
 is the tail.

7 R is a head, the sound from רר, a wind, or rumble.

ש SIN, a tooth, which it perfectly resembles.

ת Tu is a *terminus*, or *cross*. In the first sense it terminates the alphabet; and is the *patibulum* in its form; tho' the figure of a cross seems to be more perfectly preserved in the *Samaritan*, and from thence in the *Greek* and *Roman* alphabets. But Mr *Baxter* says it has both in *Æthiopic* and *Greek* its shape and sound from מ a hammer.

If in writing this letter, the first stroke on the right is begun above the level of the line, as was the ancient manner of forming it (*vide Samaritan alphabet p. 1*) the shape will then be exactly that of the modern *T* in common writing, or what is called running hand; and it is remarkable that the most ancient *Greek* *A* and *M* and *V* are nearer to the same characters in modern writing than any other, and that, excepting a very few, the *Roman* characters were first in use among the *Greeks*, particularly *L* and *S*.

As to the place or order of these letters, the first

first and last have been naturally accounted for ; but the reasons for the rest are not so obvious ; because the several periods, in which these characters were invented, are unknown. There is little reason to think they were invented all at one time : for the *Greeks*, who took their letters from the *Samaritan*, did not take them all at once, but at different and distant times ; and altered the places and numeral powers of some of the first received letters, upon the introduction of others ; as will be shewn in the second Dissertation. But if they, who had no other trouble than to copy from an alphabet of characters already formed, did not take at once the whole of what they wanted, how unlikely is it, that the first inventors should have contrived all the characters at once ? And what makes it still more unlikely is, that the *Hebrew* alphabet was never perfected, for it has no characters to express the short vowels. If they had been disposed judiciously, or the order of the letters had been determined by reason, they would have followed one another in classes, as they approach in nearness of sound, and manner of forming ; or they would have been disposed, as they are in the tables used by good decyphers, according to the frequency of their occurrence.

IF the resemblance of the characters to the things whose names they bear, is not thought sufficient to authorise my conjecture, I can oblige the reader with one that is new and ingenious, which I received from a learned correspondent in the North of *England*. But first I must, in justice to my own opinion, observe that such resemblances as I contend for, cannot possibly have been long preserved entire, and exactly correspondent to their objects. Many monsters in heraldry owe their existence to bad drawings, and the arms of *France*, which now bears the *fleur de lis*, was anciently a swarm of bees : And I think nothing can account for the want of simplicity in the characters of the alphabet, but a supposition that they were originally the draughts of animals, or other objects. But my friend imagines that the names of the *Hebrew* letters arose from hence : ‘ That
‘ as in teaching our children their letters we
‘ use pictures over them, in the first spelling-
‘ books ; an angel or an ax for A ; a bird or
‘ a bee for B, &c. so the ancients might
‘ picture an ox over א, a house over ב, a ca-
‘ mel over ג, a door over ד, &c. And so teach
‘ their children to say אֱלֹהִים with א. בֵּית with ב.
‘ גִּמְלָה with ג. דָּלָת with ד, &c.

AND

AND here I should conclude this dissertation, if the difference between the *Masoretic* numbers, and the numbers made use of in the following papers, in order to determine the power of the letters from the proportion of their occurrence, did not make it necessary to say something of the latter.

THE *Masorets* are said to have counted every letter in every book, and to have left us the exact number of times that each letter occurs throughout the bible. It must have been very difficult for them, not having the artificial arithmetic of the moderns, to manage very large numbers; and, to be sure, they did not imagine that any man would be so idle as to reckon them up after them, to prove the truth or falshood of their calculations: And if the proportion of some of their letters had been more accurately expressed, the reader would not have been troubled with the following supputation.

IN the bible published by *Desmarestz* at *Amsterdam*, Anno 1701, without points, each leaf contains four columns, each column 51 lines, and each line, at a medium, 21 letters; which is less than the truth. To determine

the number and proportion of letters, I cast up four columns, in four different books. Part of the 27th chap. of *Genesis*, making a complete column, contains 1110 letters; part of the 23d chap. of *Jeremiah* 1090; the book of *Obadiah* 1121. For a medium, if you add these numbers together, and divide the total by four, you have 1092, which is more than 21 letters to a line. After this I went through the bible, page by page, and allowed 21 letters for each line that I supplied, in order to make the number of lines in every column full 51, where the beginning of books, of chapters, or of sections, occasioned any break or defect in the lines: Allowing also for six blank columns after the *Pentateuch*, for four blank columns between *Kings* and *Isaiah*, for six before the *Psalms*, and two at the end: And as some few pages of names and numbers did not contain 21 letters in each line, I reckoned them at 19 letters the line. On the whole, in this way of supputation, I deducted 20 leaves, 1 column, and 18 letters from the 293 leaves there are in the whole book: And then multiplying the remainder by 4 for the number of columns, and the product by 51 for the number of lines, and that again by 21 for the number of letters, the total came out 1,168,083; which, although it be less than the truth, is 352,803, more than

815,

815,280, the number of the *Masorets*. And if you were to take away 400 columns, or 100 leaves from the 293 there are in the book, the remainder alone will exceed the *Masoretic* number by 11,532. Hence, to use the words of *Buxtorf*, *Luculenter perspicitur, quanta horum hominum fuerit industria, quam laboriosum studium, quantusque zelus, ut integritatem vel in minimo APICE inviolatam conservarent.*

PERE Simon says, he saw a manuscript at *Perpignan* in *Spain*, in which there was an account of the number of letters contained in the *Pentateuch*, very different from that of *Rabbi Saadia*, which is called the *Masoretic* number. In the *Pentateuch* only, according to that M. S. there are 303,977 letters. And if, according to my manner of computing them, you allow 13 columns and the two blank columns after the *Pentateuch*, which belong to p. 75. and four lines, which is near the truth, and deduct this from the product of $75 \times 4 \times 51 \times 21$, you will have 305,151 = the number of letters in the *Pentateuch*. This is 1,174 more than in the M. S. of *Perpignan*; but then it is as near as possible: For if I had allowed 50 instead of 51 for the number of lines, and 20 for 21, the number of letters in a line, the total

F 4
would

would have come out 19, 057 less than in the M. S. If I had allowed 51 lines in a column, and only 20 letters to a line, the number would have been 13, 357 less than in the M. S. If I had allowed 21 letters to a line, and but 50 lines to a column, the number would have been less than that of the M. S. by 4, 811. The difference therefore of 1, 174 is not to be regarded. It is rather a proof that neither of the sums are very far from the truth ; but which is nearest will not be readily determin'd by those, who know how difficult it is to sum up such a number of letters.

IF any one of my readers is desirous of a further acquaintance with the *Masorets*, the *Rabins*, the *Rabinical* writings, *Talmuds*, *Targum*, &c. he may enquire of their good friend *Buxtorf*; tho' perhaps he will be better inform'd of their true character by *Basnage* and *Pere Simon*.

LET their extravagancies be admired or condemned, let their use be disputed, their service disowned or admitted, the study of the scriptures in the original languages should be cultivated by all men of letters.

THEY, who, like the applauded *Breens*,
search

search the scriptures every day, and are desirous of knowing whether things are so as they are represented to be, can never satisfy themselves with *Translations*: And whoever shall read the scriptures of the old testament in the original, having first divested himself of prejudices, contracted by reading the commentaries of men, who either did not understand, or have not, with fair simplicity, given the plain sense of the words, he will find full and satisfactory evidence for the authority of these writings.

THEY, whose objections against revelation arise only from certain passages in the book, if they are serious in their enquiry, will have recourse to the original; and are inexcusable, if they do not qualify themselves to consult it, or advise with such as are qualified to remove their difficulties; for it is not, I believe, to be doubted, but that a good degree of knowledge in the *Hebrew* will remove many objections.

THEY, who delight in history, must find prodigious entertainment in the account of the origin of mankind, of nations, laws, religion, variety of customs, rise of many arts, and other subjects of history; a great part of which is not to be found in any other books: And of the rest, which it has in common with other
wri-

writers, we have sufficient authority to support us in saying, That the more antient and faithful they are in their relations, the more they agree with the historical parts of the bible.

THEY who are the friends of liberty, and admirers of the good and great legislators of old, cannot but be pleased with the account given of a form of government, which more carefully provided for the conservation of the liberties and properties of the people, and in some sense rendered their being deprived of them more impracticable than any other ; and which, beyond all other schemes, and whatever happen'd to any other nation in the world, boasts the continuance of its power and influence, with many of its rites and ceremonies still practised by the same people, tho' they cease to be a nation, tho' their country has been destroy'd for so many years, and they themselves are dispersed in exile all over the earth.

THEY, who are charm'd with the *Grecian* orators and poets, will find the boasted δεινον of *Demosthenes*, the μεγαλοπρεπον of *Thucydides*, and all the σεμνον, grace and power of rhetoric, imagery, elegancy of stile, and greatness of composition, in the best of the *Greek* writers, excelled by the *Prophets*.

IT

IT is impossible to conceive any thing more lively, exact or beautiful, than are the allegories, the similitudes, the metaphors, the descriptions, the ornaments, so profusely interspersed and scattered every where in the scriptures of the old testament.

So that nothing can be more astonishing than that this book should be neglected by men, whose ancestors thought it glorious to give their bodies to be burned, to purchase for posterity the liberty to read it; or that it should, by any man, be treated with less regard than is due to writings that have stood the test of so many ages.

A DIS-

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A
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ON THE
ORIGINAL POWERS
OF
LETTERS:

Wherein is proved, from the
ANALOGY of ALPHABETS,
AND THE
PROPORTION of LETTERS,
THAT THE
H E B R E W
Ought to be read without
P O I N T S.

Ta ἱερα γράμματα, ταυτα δε εσι φωνηεντα τεσσαρα.
JOSEPHUS. 6 L. 15 C.

Sunt autem SEX VOCALES, viz. ALEPH, AIN, HE, HETH,
JOT, VAU; reliquæ sunt consonantes.

Fratris ROGERI BACON *Op. maj.*

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Ought to be read without
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Te leſſe ſpeculanda, tanta eſt ſerena ſerena.
JOSEPHUS. d. l. 15. c.
Sunt autem SEX VOCALIS, viz. ALPH, AIN, HE, HETH,
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FRANCIS ROGERI BACON Op. maj.

OF THE
A
manner of reading Hebrew

DISSERTATION

ON THE
language, made public. And as I intended

Original Powers of LETTERS.

AS some are unwilling to have that load of rubbish, *points* and accents, removed, which their masters had been at very great pains both to collect and to impose, or will not allow that others may acquire a perfect knowledge of the *Hebrew* in less time, and with less trouble than it cost them ; and as many have that reverence for the supposed antiquity and use of these vexatious *dots*, as to think not the language only, but the holy scripture itself to be undone without them ; and as one rude man, in particular, wrote in very angry and indecent terms against the first impression of the letters on the *Hebrew* language, I am compelled to say something in excuse for having dared to re-
ject

ject the large and spurious brood of *vowel-points* and *accents*, before I can be permitted to explain what I take to be the antient and true manner of reading *Hebrew*.

To assist such as may be desirous of learning *Hebrew* without *points*, and not to provoke any man, were the letters, containing a new and easy method of learning the *Hebrew* language, made publick. And as I intended not to give offence to any advocate for the *points*, so, I must own, I did not expect the unmannerly treatment I received from a certain writer, who made himself the ministerial advocate for the majesty of the *Hebrew* dots.

I am not so fond of fighting in print, as to draw my pen upon every challenge, and to quarrel with all who shall please to be mightily out of humour; nor of all things in the world, will I chuse to enter into a controversy with him whose talent lies more in *abuse* than reasoning.

If the arguments of *Capellus*, *Mascler*, and the author of *Racines Hebraiques sans points-voyelles* can be answer'd, I have a mind ever open for the admission of truth: and if any writer thinks proper to oppose me, be it with the spirit

spirit of a gentleman and a scholar, I shall be ready to consider his arguments with equal temper, and defend my cause without *abuse*, or submit to the superior force of argument.

IF authority be of any weight in the dispute, a vast number of the greatest names may be produced against the *antiquity* of *vowel-points*: Several of the *Jews*, particularly *Aben Ezra*, who lived in the twelfth century, and *Elias* the grammarian; almost all learned men of the *Romish* persuasion; and of the Reformed *Calvin* and *Luther*: Add to these *Scaliger*, *Cassaubon*, *Erpenius*, *Mercer*, *Morinus*, *Drusius*, *Capellus*, *Le Clerc*, *Walton*, *Hare*, *Bentley*, and *Newton*. See p. 11 of *Newton's Observations upon Daniel*.

‘THE *points* were not invented till after the
 ‘ *Roman* captivity, when the *Jews*, for preserving
 ‘ their traditions, put them in writing in
 ‘ their *Talmud*; and for preserving their scriptures,
 ‘ agreed upon an edition, and pointed it,
 ‘ and counted the letters of every sort in every
 ‘ book. And by preserving only this edition,
 ‘ the ancients various lections, except what
 ‘ can be discovered by means of the LXXII.
 ‘ are lost.’

THAT *Newton* understood *Hebrew* is plain from this passage in p. 129, of the same book. *The whole I thus translate.* See also p. 125. That great man would not have said this of a language he did not understand.

MASCLEF asserts, that the *points* were invented about 900 or 1000 years after *Christ*, introduced by degrees, and at different times by *Jews*, enemies to the Christian faith, and 'who had long before made the word of God of none effect by their traditions.' *Nulla eorum (punctorum vocalium) mentio apud Originem, Epiphanium, Hieronymum: Nulla in Mischna et Talmude: Nulla in antiquis Medraschim, et aliis mox commemoratis libris Talmude valde posterioribus, quamvis innumeræ et præsentissimæ occurrant occasiones de eis disserendi.* Masclef.

THE *Rabinical* writings are full of trifling conjectures and absurdities; and I see no reason for supposing their grammatical inventions less whimsical than their other inventions, which are in general very remote from truth, good sense, and just criticism.

SPEAKING *Hebrew* is now of little or no use:

It

It is not a language to be talked but understood. If our ideas are the same, difference in pronunciation is of no great consequence; and if the true original manner of reading had been lost, the *Masorets* could not be our guide in recovering it, for they knew it not: They differ much from the interpreters of the old testament who lived before them; and the more antient those interpreters are, the more different is their reading from the reading of the *Masorets*.

OBSERVE the *points* given to the name of *Cyrus*, כּוֹרֶשׁ *Choresch*; כ sometimes without *daghes lene*; ו turn'd into *cholem* or long (o); under ו *segol* (e); ש pointed as *sch* instead of (s). It is impossible to add *points* more remote from, or inconsistent with the word. Is not this a plain proof of the ignorance of the *Masorets*, and of the modern invention of *points*? The name of *Cyrus*, כּוֹרֶשׁ, *Kyros*, occurs 16 times in the old testament, and the *points* are every where the same, excepting that *daghes* is sometimes found in the middle of כּ.

THIS argument was communicated by the late most learned Dr *Bentley*: I have since found it in *Mascler*, who shows the force of it, and fully vindicates it from the objections of *Guarinus*.

Like blunders are committed in most other names.

If the *points* were not a mere modern invention, I do not think they would be so often and so freely rejected by most scholars as they are, when a more *convenient* or proper construction can be had from the original letters without them.

It is asserted by *Jerom*, acknowledg'd by several *Jews*, and clearly prov'd, as some believe, from *Jerusalem Sicles*, that the *Hebrew* characters, before the *Babylonish* captivity, were *Samaritan*, and that the letters now in use are *Chaldean*; but the *Samaritan* never had any *vowel-points*.

AND if the *Jews* had always believ'd the *points* coeval, or of equal authority with the text, why is the most sacred copy of their law, *that* reserv'd in their synagogues, without *vowel-points* and *accents*? It is also free from the division into chapter and verse. *Vide Walton's Introduct. ad Lektion. Ling. Orient. p. 28.*

CONSTANS enim et antiquissima est Rabbiorum sententia, legem a Mose scriptam esse sine
pun-

punctis, sine accentibus, sine paraschis, sine versuum, imo sine verborum distinctione, prout hodie Judæi in synagogis—At farraginem punctorum et accentuum Talmude posteriorem esse luce clarius à doctis demonstratum est. Idem.

WHENCE is it that the *Cabalists*, down to the twelfth century, never did attempt to extract *mysteries* from the *points*? Can it be thought they would have omitted so fruitful a field, if known to them, or believed to be of sufficient authority? Whence also is it that *Qeri* and *Ketib*, or the marginal notes take notice of the various readings of *letters*, and not of *points*, which from their size, shape, and number, are most liable to variations? Whence is the absurd and anomalous *pointing* of many words, of which a thousand instances may be given? יהוה has frequently the *points* of *Elohim*, or *Adonai*; many have the *points* peculiar to other words, which the *Masorets* would have us read instead of those in the text; and some there are without any *points*, which they would not have us read at all.

THE advocates for *vowel-points* must admit that such words as have been left by the *Masorets* destitute of *points*, must be understood before the proper *dots* can be assign'd them, and

are therefore condemned by their own concessions, as obliged to allow that the language may, and in some instances must, be understood without the assistance of their usurping *dots*.

THAT (י) and (י), which occur far more frequently than any other character in the *Hebrew*, א perhaps excepted, should be entirely quiescent, unless animated by *Masoretic dots*, or when allowed by the *Masorets* to have the power of *w* or *y*, which, in all languages, are less often repeated than most other letters, is not to be credited. But that the leader of alphabets, whose name implies principality and strength, and whose occurrence is the same as *A* in *English*, the fifth from the most frequent letter, should have no utterance, and imply nothing more than the opening of the mouth without any sound, is unimaginable.

א Occurs oftener than א, and therefore cannot be a mere aspirate. And indeed, to admit such signs without sounds, as א, ע, &c. into the alphabet, and leave out *vowels*; to make characters of the first, equal in rank and size to the consonants, and little mutable *dots* of the others, to be placed out of the line of the letters, instead of proving the authority of these *dots*,

dots, evidently proves that the original letters have been *silenced* by them.

Is it credible that the *points* were coëval with the text, or even known at the time of *Esdra*s, and no writer whatever take the least notice of them for the space of fifteen hundred years? The author of *Sopherim*, who wrote after the *Talmud*, could not possibly have omitted them if extant in his time, who mentions the minutest circumstance of every letter.

It is most probable, that the *points* were not invented at once: According to some there were only three at first; when *Aben Ezra* wrote they were increas'd to eight (*Guarinus* reckons no more than seven) and now there are fifteen *vowel-points*, and about thirty *accents*, whose barbarous names betray their unjust pretensions to an equal antiquity with the text.

THE *Arabians* were the original authors of the *vowel-points*; they invented three, call'd *Fatha* (*a*) and (*e*), *Damma* (*o*) and (*u*), *Kesra* (*i*). But these were not in use till several years after *Mohammed*; for it is certain that the first copies of the *Korân* were without them.

THE Rabbins stole them from the *Arabs*;

and adding from time to time to inventions that were originally none of their own, as authors they cannot be enquired after, and as men who have multiply'd difficulties they do not deserve to be enquired after. But indeed though they were many, they were not very considerable, and he that would know more of them may plunge himself into the *Rabbinical* writings for further information. *Massorethæ veteres duas tantum motiones nominant: Qamets sub quo Tsere comprehendunt, et Pathahh quo nomine etiam Seghol nuncupant. Aben Ezra qui medio duodecimi sæculi florebat septem duntaxat motiones memorat, nimirum Qamets, Tsere, Hholem, Schoureq, Pathahh, Hhiriq, et Seghol, quarum Massorethas Tiberienses auctores agnoscit. Posteriores itaque Rabbini cæteras addiderunt. Guarini Gram. Heb.*

SUCH minute distinctions of sound as are intended by this multitude of *points*, subject to such a variety of laws, are plainly inconsistent with the very remarkable simplicity of the *Hebrew* language, which has fewer variations than any other, and may therefore be more readily acquired than any other, when these impertinent *dots* are taken out of the way. For they are too numerous and too particular to be assigned to any national pronunciation, or to

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exceed the bounds of one or two villages in a province.

IT is certainly true that some consonants admit of diversity of sounds in different parts of the same country; and it is as certain that the sounds of vowels are far more mutable than are the sounds of consonants. In several parts of *Italy* and *France* the language is influenced by these mutations, so as to become almost a different language: And if fourteen or fifteen characters were invented for the precise determination of the sound of vowels in any part of this country, I believe their powers would not extend far from the place of their production.

NOR could their use or power continue for any length of time without their characters. The number of the *Masoretic* points, the varieties, alterations and irregularities that attend them in the construction of words, evidently prove that it must have been impossible to have preserv'd the reading according to them before the invention of their characters. The points and the reading according to the points must therefore have been contemporary: But as the points did not exist till several centuries after Christ, they cannot lead us into the ancient and

and true manner, but must mislead us into a very different manner of reading.

It is certain that *Jerom*, *Origen*, and all the old versions disagree with the *Masoretic points*; and the more antient the reading, the more different it is from that of the *Masorets*. We have now a more perfect knowlege of the meaning of many words than those *Jews* had, as will appear by comparing *Kimchi* with *Bochart*: And whatever opportunities they had of exceeding the moderns, they made not the best use of them, but have in many places, by their *points*, given a wrong sense to the scriptures, of which there are fourteen instances in the preface to *Racines Hebraiques*.

IN truth I see no right the *Masorets* have to restrain and determine the sense of scripture for us, nor their adherents to oblige us to follow them, when we have *earlier* and *better* guides.

THESE are to me convincing proofs, not only of the late invention of the *points*, but of the ignorance of those men who invented them: Nor will any modern application of *vowel-points* and *accents*, the mere invention of grammarians, nor any odd circumstances attending this in-

invention, be esteemed by me a demonstration of their authority. They that think differently, *fruantur sane illi judicio suo: mihi certe videtur illud quam longissime à MAGISTATE et gravitate spiritus sancti in scripturâ loquentis abhorrere, et somnia, et commenta Judaica, nœnias, fabulasque Talmudicas, Rabbinicum denique et Cabbalisticum Judæorum ingenium plane redolere, qui acumen ostentare amant suum in expiscandis mysteriis, et captandis argutiolis ex vocum elementis.* Capel.

IF any say the *Masoretic points* are necessary for determining the sense of words which have various meanings tho' the letters are the same, I say the *Masorets* could not have had this in view when they continued the same *dots* to כּוּפֶּר in all the several significations of it: so in Greek θεῖον is *divinity*, and *brimstone*, and the accusative of θεῖος an *uncle*; and θεῖω is used for θεω to *run*, and for θεω or τιθεμι to *put*; θεῖα is also a noun of multitude, is the fem. of θεῖος *divine*, and signifies an *aunt*. The like ambiguity is to be found in every language, but in none more frequent than in *English*. But to every objection of this sort we may use the words of the late learned editor of *Callimachus* against the accents in the *Greek* tongue; *Nemo, inquam ego, nesciet, nisi plane lethargicus*

cus sit; nec id nescivere veteres ante invec̃tos accentus, ipsius sententiæ, et necessitate ducti, primo aspectu, et sine consideratione talia videbunt. este bono animo; statim videbis ex vi sententiæ quâ de re loquatur scriptor. In libro latino si forte detur vox vitium; egeone accentu qui me doceat, an sit genit. pl. à vitis, an pro mali mores, an, tandem, pro stuprum vi oblatum? Denique si veniat vox prodite; nonne statim videbo, sitne à prodire, à prodere, an vero vocat. à proditus?

BEFORE I finish this part of the dissertation let me observe that *Josephus*, lib. 6. c. 15. affirms, that the four letters in the Tetragrammaton *יהוה* are four vowels, *τα ἱερα γράμματα, ταυτα δε εσι φωνηεντα τεσσαρα.* The reason why this word was thought to be *inutterable*, says the author of *Delphi Phœnicizantes*, is because it consists of all vowels without a consonant. *ΙΑΥΟ* and *ΙΑΩ.*

Φραζεο τον παντων υπατον θεον εμμεν ΙΑΩ.

Macrob. L. i. c. 16.

And so the *Jews* read it in the days of *Theodoret*, who, in *Quest. 15. in Exod.* says, the *Samaritans* called it *IABE*, but the *Jews* *ΙΑΩ.*

Καλῶσι δ' αυτο Σαμαριται μεν ΙΑΒΕ, Ισδαιρι δε ΙΑΩ.

ΙΑΩ. If you pronounce it with the *Æolic* Διγαμμα it is IAFΩ, or JAVO; and so Bishop *Hare* reads it. According to the method laid down in the following letters, it should be JEVE. Some will have it read ADONAI: the common reading is JEHOVAH. And *Jerom*, in his letter to *Marcella*, says that some read יְהוֹה ΠΙΠΙ PIPÍ, from the likeness of the *Greek* to the *Hebrew* characters. And perhaps the *Greek* ΖΕΥΣ is derived from the *Samaritan* יְהוֹה i. e. יְהוֹה, as was observed in the first dissertation.

So various are the liberties which have been taken with this word, that no man can excuse himself for calling us *impious, daring, impertinent*, for preserving the original letters of that and all other words free from *Masoretic corruptions*.

HAVING restored the antient vowels, I shall now endeavour to restore their use in the antient and true manner of reading *Hebrew*; and this will open a new and solid argument in favour of the old excluded vowels against the modern *Apices*.

In this I shall reason not only from the analogy of several alphabets, the *Hebrew, Samaritan,*

tan, Greek, and Roman, but also from the general proportion of letters in every language, and their proportion to one another in the same language: From whence my conclusions will be forcible enough to procure assent from all such as are determined by præpollent evidence rather than by prejudice.

The *Samaritan*, compared with the *Greek* in the alphabet annexed, is taken from *Crinesius, Scaliger, Boderianus, Duret* and *Montfaucon*, who with many other learned men have proved the *Greek* letters to be derived from the *Samaritan*, which are the same with the *Phœnician*, as the learned *Benedictin* in his *Palæographia Græca* declares in these words: *Liquidum videtur Samaritanas literas easdem atque Phœnicias, aut ipsis prorsus similes fuisse, quod ex formis mox adferendis arguitur: Eæ vero sunt Græcis è regione positis ita similes, ut non aliunde petenda sit Græcarum literarum origo: Quod plerique omnes eruditi fatentur. l. II. p. 120.*

THE column containing the *Samaritan* characters, consists of a double alphabet, selected from a variety of characters, to shew the conformity of the *Samaritan* with the *Hebrew* and *Greek* letters: The characters to the right approach nearest to the former, those to the

the left bear the nearest resemblance to the latter.

THE names of the *Greek* letters are *Phœnician*, and not subject to the grammatical flexions of the *Greek* language ; for when *Crates* the philosopher asked why *αλφα* was not declined as *γραμμα*, the *Greeks* answered, it was a *foreign* name.

*Phœnices primi, famæ si creditur, ausi
Mansuram rudibus vocem signare figuris.*

LUCAN.

—*primi vocum pinxere figuras.* PAN.

THE *Phœnicians* are said to have introduced the art of writing, together with many other arts, into *Greece*, when they arrived there under the command of *Cadmus*. At first the letters were the same, but in course of time their sound or tone admitted of an alteration. The *Ionians*, says *Herodotus* in *Terpsichore*, who had borrowed them of their *Phœnician* neighbours, and who acknowledged the debt, by calling them *Phœnician* letters, made some little alteration in the tones, or *ῥυθμος* ; adding, immediately after, that he himself saw, at *Thebes* in *Beotia*, some lines of *Cadmean* letters, engraved

graven on three tripods in the temple of *Apollo*, very like to the *Ionian*. And Sir *Isaac Newton*, in his *Chronology of the Greeks*, has these words : ‘ It seems that when the *Phœnician* letters, ascribed to *Cadmus*, were brought into *Greece*, they were at the same time brought into *Phrygia* and *Crete* by the *Curetes*, who settled in those countries, and called them *Ephesian*, from the city *Ephesus*, where they were first taught.’

BUT as $\alpha\pi\alpha$ signifies the *East*, and the *Phœnicians* were, with respect to *Greece*, an eastern people, many have supposed that *Cadmus* (of which name I think there are fifteen) means a *Phœnician*, or a man from the *East*; and instance in the $\kappa\alpha\delta\mu\epsilon\iota\sigma\tau\epsilon\varsigma$ in *Homer*, and $\alpha\pi\alpha$ of *Joshua*.

Diodorus says, Lib. v. That some were of opinion, the *Syrians* invented letters, that the *Phœnicians* learned them from the *Syrians*, and afterwards communicated them to the *Greeks*. $\Sigma\upsilon\gamma\omicron\iota\ \mu\epsilon\nu\ \epsilon\upsilon\gamma\epsilon\tau\alpha\iota\ \gamma\gamma\alpha\mu\mu\alpha\tau\omega\nu\ \epsilon\iota\sigma\iota,\ \&c.$ And presently adds, that the *Phœnicians* were not the first who discovered letters, that they only changed the form of the characters, tho’ they were afterwards called *Phœnician*. Before I lay this author aside, I must desire the reader

reader to turn to Lib. iii. c. 1. concerning the old *Æthiopic* characters and *Ægyptian Hieroglyphics*, where he will find additional evidence in support of what I advanced in my former dissertation concerning the origin of letters. *Pliny* declares it to be his opinion that letters were originally *Assyrian*, Lib. VII. And *Eusebius* says, Lib. X. that the *Hebrews* were called *Syrians*, Συροι δ' αὖ εἰεν καὶ Ἑβραῖοι. Hence it should seem to follow that letters came originally from the *Hebrews*.

AT first, it is said, that the *Greeks* had no more than 16 letters in use. Θ, Ξ, Φ, Χ, were added by *Palamedes* about the time of the *Trojan* war; and the other four Ζ, Ψ, Η, Ω, a long time after by *Simonides Melicus*. But *Aristotle* says, there were 18 at first, and that Θ and Χ were afterwards added to the alphabet by *Epicharmus*. But there are many different accounts given of the times, names, and number of these letters.

AFTER this evidence for the affinity of the *Greek* with the *Phœnician* or *Samaritan* letters, let us look on the table of alphabets annexed; and there in general we shall observe, the local order to be exactly the same in the *Hebrew*, *Samaritan*, and *Greek*, and such resemblance

blance in the form and shape of the corresponding letters, as could not have been obtained by chance or accident, but must evidently shew that they have been transferred from one nation to another; and where the *local* order, the *numeral* powers, the *figures*, and the *names* agree, the expression or *sound* cannot be supposed to be very different: If therefore we know the sound of the *Greek* and *Roman* letters, we shall not be long strangers to that of the *Samaritan* and *Hebrew*.

IN this discovery we shall derive great light and assistance from the *proportion* of letters in each language, when taken separately, or when one language is compared with another. But to be more particular, I shall consider each letter in its own order, beginning with

Ⲁ (*a*), whose *name*, *place*, *power*, *sound*, being the same in almost every alphabet, I proceed to

Ⲃ (*b*), which occurs seldom in the *Greek* to what it does in the *Hebrew*, where it is a preposition very frequently prefixed to nouns and verbs, and where it is within five or six only from the most frequent letter, having the vowels Ⲁ, Ⲑ, ⲑ, Ⲓ, and sometimes the consonants Ⲍ and Ⲏ, before it.

Ⲅ (*g*) and

ג (g), and ד (d), have nearly the same proportion of occurrence in all languages, and as there is a near resemblance in every other circumstance, there can be no dispute about their pronunciation. As to the difference of *Gimel* and *Gamma*, *Drusus* says, *prius γαμλα, inde γαμμα fecerunt, ut opinor, auribus consulentes.*

ה (e) occurs too often to be a mere aspirate, for there are but two other characters that occur so often. The shape, the place, the power, of this letter in all languages determine its sound to be that which *Eusebius* and the *Biblia Græca* have expressed it by, ה (e). *Vide ה.*

ו (u) hath the same name, place, and numeral power in the *Greek* as in the *Hebrew*: and the shape, of the lesser βαυ, and of the greater, having one over another, is almost the same, only turned, as it ought to be, to the right, according to the different manner of writing. For most *Orientals* wrote, as did the *Hebrews*, from right to left; but the *Greeks*, as all *Europeans* do, from left to right. Though sometimes, as *Pausanias* tells

us, they wrote from the right *, and sometimes in a manner like the tract made by an ox, in ploughing two furrows of land, which they called *βεσπορῆδον*; and, as fancy led them, sometimes in the form of a wing, a hatchet, or an egg.

As all *Greece* admitted the name, the numeral power, local order, and the shape of this letter, so the *Æolians* admitted the sound, and it is called the *Æolic digamma*. The same has been transferred into the *Roman* alphabet, exactly corresponding in place, in form, in power, and in sound, to the original *ι*, as in *Finum* or *Vinum*, wine; *Vis*; *argiVus*; *boVis*; *paVo*; where the *F* has been transformed into (*V*). *Boderianus* also says of (*ι*) *quod representatur per (v) cum voculatur, cum vero consonat per digamma Æolicum vel F literam, quæ propterea apud Latinos ordini suo et loco, qui est sextus, restituta est.*

THE use of the *digamma* is the same in the *Latin* as in the *Greek*. 1. To prevent an *Hiatus*, or occurrence of vowels, *οFis*, *οVis*; *οFor*, *οVum*; *δαFes*, *daVus*: And in *δηροFων*, for *δημοφρων*. *ΛαοκοFων*, for *λαοκοων*. The *Pamphilians* in this case used *B*; *φzBos* for

* Γραφῆται δὲ καὶ τετὸ ἐπὶ τὰ λαῖα ἐκ δεξιῶν. ΗΛΙΑΚΩΝ α.

for φως light ; hence φοῖβος *Phæbus*, pure or chaste, rather than from φως βίη, the light of life. 2. It is used instead of the aspirate to Greek words, as *Vespera* for ἑσπερα. 3. The *Æolians* sometimes prefixed it to an aspirated ρω, but then it having a more compressed sound became (B), as βρυτηρ for ῥυτηρ *retinaculum, ductarium*, h. forsan, *rudder*. Βροδον for ῥοδον a rose. Βρακος for ῥακος a rag. h. βραχη or βραχιον, *bracata Gallia*. They use drawers, which they call breeches. Χωνται αναξυρισιν, ὡς ἐκείνοι BRAKΑΣ κελυσι. *Diodor. Lib. ii. Goat-skin breeches in use among the Gauls*. BPAKKAI αιγραι διρθεραι παρα Κελτοις. *Hesyc.* So in the *Latin*, because (v) cannot come before a consonant, they have made use of (b), as in *cælebs*. But in *Latin* the aspirate is frequently turned into (s), as ὑπερ *super*, ὁλος *solus*. So in *Cald. Syr. Gr. Lat.* (σ) and (s) are often prefixed. סריק from ריק *empty*. הלחש *Syr.* הלחש *Cald.* from הלח *change*. הלג or הלג, *orb* or *wheel*, from הל, הלל to *roll*. μικρος, σμικρος *little*. φω, φαζω, σφαζω *kill*. ει si, ειμ' *sum*, εος *suus*. 4. As the *Digamma* sometimes lengthens a syllable in the *Greek*, it always lengthens the first (i) in the *perfect* and *plusquam perfect* times in *Latin*, which without it would be short, as *cupiVi* ; *cupii* ; *audiVi*, *audi* ; *audiVeram*, *audieram*. That the *Romans* expressed

pressed the *digamma* by their consonant (*v*) instead of *F*, should not surprise us, since their powers are so nearly the same, and the *Hebrew* (*ו*) is their (*u*), having both powers of it as a vowel and a consonant, though sometimes they converted it into (*b*) as in *lege-b-am*. That this servile (*b*) is the same with the *Æolic digamma*, is evident from the use of it in the first future (as it is called) of *Latin* verbs, where it is inserted, according to one of the most capital uses of it, between the vowels *e* and *o*, in such verbs as *moneo*, *doceo*, and between *a* and *o* in verbs like *amo*, which are conjugated like the *Greek* contracted verbs in *ao*. The termination *o* in the future is also in conformity to the *Greek*, and to distinguish it from the imperfect and the subjunctive of the present, and prevent an excessive frequency of the servile *m*. The *digamma b* is also inserted in the dative of the pronouns *sui*, *tu*, *nos*, *vos*, of *qui*, and many nouns in *-a*, *-is*, *-es*. In short wherever *b* or *v* is inserted in the increase of nouns and verbs, and has no place in the theme or root, it is the *Greek digamma*. *Claudius Cæsar*, for distinction sake, would have introduced an inverted $\mathfrak{J}$, but it did not prevail.

JEROM says of this letter, *accipitur pro (u) et pro (o)*. That it was not (*o*) but (*u*), is plain

plain from all that has been said, and from this one observation more, that the shape of this letter in the *Samaritan* alphabet is exactly the $\Upsilon\psi\iota\lambda\omicron\nu$ of the *Greeks*, who sometimes render it by (ψ), sometimes by (β) as $\Delta\alpha\beta\iota\delta$, or $\Delta\alpha\psi\iota\delta$. $\Lambda\epsilon\beta\iota$ or $\Lambda\epsilon\psi\iota$.

HAVING already thrown together so much matter under this one letter, I shall discourse of its other properties, which it hath in common with (ι), when I come to that letter.

ι (α) *Zaw cum* (ν) *recens consuetudo est*, says *Drusius*. *Syriac* ܐܐ . *Cald.* ܐܐ , which comes nearest to the *Greek* $\zeta\eta\tau\alpha$. In every circumstance it agrees with (ζ), or *s-bard*, which we corruptly call *izzard*.

η (b) *Hit*, *Cald.* ܐܐܐܐ is $H\tau\alpha$, as its name, place, power, every circumstance declare. The form of it is exactly the same in the *Samaritan*, the *Greek*, and *Roman*. *Jerom* expressly denies it to be a consonant, and when the first edition of the 7th letter was published, I too readily concurred with *Mascler* in asserting that the sound of this letter was the sound of the *Greek* and not the *Roman* H. I should say of modern *Greek*, for antiently it seem to have been nothing more than a note

of aspiration in both languages, and therefore must have that power given it in *Hebrew*.

WHEN I gave to this letter the power of the broad (*e*), I was obliged to consider (ה) as (ε), and this and this only prevented me from declaring at first, as I do now, that the *vowels* of the original alphabet are always *long*; for as to the supplemental or fictitious vowel, of which below, I said it must be short and rapid. But if I had not so much as thought of this, a late ingenious writer on the *Hebrew* alphabet would have convinced every impartial reader of the truth of it; who, I dare say, will be pleased to find some of his notions confirmed by my arguments, though I have not the good fortune to agree with him in every thing.

THAT H was once an aspirate with the *Greeks*, as it always was with the *Romans*, is the opinion of *Athenæus* the *Deipnosophist*, who in Lib. ix. c. 12. speaking of the *Attic* aspiration of (ω) in ταῶς (or ταῶν, ταῶνος, the same as *PaFo*, or *paVo paVonis* in *Latin*) says οἱμαὶ δὲ καὶ διὰ τὴν Η σοιχεῖς τυπωσασθαι τὰς παλαιὰς τὴν δασείαν διόπερ καὶ Ῥωμαῖοι προπαντὶ τῶν δασυνομένων ὀνομάτων τὸ Η προγράφουσι, τὸ ἡγεμονικὸν αὐτῆς διασημαίνοντες. I am
of

of opinion the ancients figured their rough aspirate by the letter H. Therefore the Romans, before all words that are to be aspirated, prefix H, denoting its precedency.

ANCIENT inscriptions still convey to us this original power of H in the *Greek*, which is, in more modern language, and the use of small characters, supply'd by ('). HEKATON for ἑκατον is frequent. HO EΣTIN for ὁ ἐστιν is to be found on the *Farnesian* columns. As the little circular marks, one the sign of aspiration, the other of its absence, are said to have been originally the halves of a divided H; so it hath been asserted that *Simonides* gave to H the power of two E's, because if joined together they will form that letter ΕΗ. Until H was introduced into the *Greek* alphabet, E must have been with them the same as it continued to be in *Hebrew* (ה) a long vowel. The *Greeks* have rendered (ה) by their aspirate X, as is evident from these words Xαμ, Παχα, Xωλα, and many more. Consult *Jerom* upon the word *Cham*, or *Chetteus*: where he says. *Hoc nomen non incipit a consonante literâ, verum ab Heth—quæ duplici adspiratione profertur.*

ו (th) *Thit. Cald. & Gr.* חת, חתא. The name, the place, the form of this letter, forbid

bid me to give it any other sound than that of © with the *Greeks*, and I believe the shape of this letter was taken from the manner of pronouncing it: The internal stroke shews the position of the tongue in founding *th*, and the circle describes the situation of the lips. However this be, it is demonstrably no simple sound, for its occurrence is rarer than of any other letter in the *Hebrew*, and the simple sound of (*t*) is very frequent in every language. *Vide* π.

• (i) *Cald.* and *Gr.* אֵת, ἔτα, is (i) and (y). Here all are agreed. That (י) and (י) have sometimes the power of consonants, as it is not, that I know of, denied by any, so it is evident from the frequency of their occurrence, in which they greatly exceed every other letter: This is the more extraordinary, since there is but one word in the language that begins with (י), only it is often prefixed as the conjunction copulative; nor are there many that end with it, unless as a pronominal termination it is affixed to verbs and nouns, but is most frequent in the middle of words. There can be no difficulty in determining when these letters (י) and (י) are to be pronounced as consonants: In general, the grace and ease of utterance will best direct us to their proper sound.

found. Where there are no other vowels they need not be consonants, nor vowels among vowels. In truth, the difference between their powers as consonants and vowels is so very small, that to prevent any error of this sort is a nicety of no more consequence in *Hebrew* than in *Latin*, where *Sylüæ* for *Sylvæ*, *solüit* for *solvit*, and many other of the same sort are admitted. And here I would have the reader observe, that I do not mean to determine what was the precise sound of *i*, *e*, or *u*, &c. among the ancient *Jews*: To these vowels men will generally give the sound of the same vowel in their own language; and the difference will be as great in the *Latin* as in the *Hebrew*. I would have him observe further, I do not assert, that the vowels had exactly, and in every place, the same invariable sound; I know this is not the case in any language, and think such *minutiæ* as these in dead languages cannot be precisely determined.

THE following letters כ, ל, מ, נ, are so much alike in every language, and under every circumstance, that I cannot think they will easily admit of any debate: Only I must observe that (כ) does not occur often enough to have the two powers that are given to it, by being
with

with or without *daghes*, and that its place and name, and figure, prove it to be K and not X. Turn it from right to left, and it is the old *Greek sigma*, and the *Roman C*: Hence the double power of this character, in most modern languages, of *s* and *k*.

Ⲁ (x) Cald. סמך *samech vel samch, unde samcha, et per Metathesin sachma, deinde σγμα. Drusius.* It is evident that the name of this letter is the same with the *Greek σγμα*, as is its form, when written from left to right, after the manner of the *Greeks*, exactly that of the lesser (σ): but then its local order, and numeral power perfectly coincide with Ζ. Here the reasons being equal for one sound as the other, I have recourse to the proportion of letters, and find ξ and Ⲁ nearly equal in the times of their occurrence, and both so exceedingly rare, as, Ⲁ being the last letter, or last but one, is impossible to be the case of any simple sound, especially of (*s*), which is in all languages very frequent, in *Hebrew* (Ⲁ), in *Greek* (σ), and *English* (*s*), being repeated almost the same number of times. But although it be true what *Boderianus* says of ξ, *Græcum, quod sanè apud eos ordinem* סמך *occupavit*; yet as the *Greeks* never, I think, expressed Ⲁ by ξ, unless in deriving ξῖπος from סבס Cald. a sword, which is in *Arabic* سيف; and

and as the powers of the other sibilant letters are more easily ascertained, the only sound left for this, is that of (s) in the *English* word *pleasure*, which, as it ought to do, comes nearest to the sound of (ξ) without raising the tongue to the roof of the mouth. But what was the original sound of ξ, in *Greek*, and x in *Latin*, is not more easy to determine than the true sound of the oriental ך. If we search for it in *Italy* and *Spain*, where are the greatest and most perfect remains of the *Latin* tongue, we shall find x to be *sf* always in *Italian*, e. g. *Alessandro* for *Alexander*: And sometimes it is pronounced, though not written with, *sf* by the *Spaniard*, who writes *examen*, but reads *essamen*. Such words as *excesso* are read by him with a single *s*, *escesso*. Most frequently he pronounces x like *zh* or *j*, which is called *iota* both in *Greek* and *Spanish*. And this I take to be the antient and true sound of ך; a sound as familiar to the people of *Somerset*, as it once was to them of *Ephraim*, Jud. xii. who being bid to say שבלת *sebelet*, discovered themselves to be of *Ephraim*, by pronouncing it with ך, *zhebelet*. This is a more intelligible and likely account of the affair, than that of the *Masorets*, who giving the sound of (s) to (ס), and of (sh) to (ש) tell us, that the *Ephraimites* could not pronounce (sh), which is a common sound

found in every language, and of no possible difficulty or difference to them among whom the sound of (s) is the same, for it is no more than an aspirated (s).

BEFORE I leave this letter, I must observe that the *Greek* (ξ) was long an *ἐπισημον* ere it was a letter; and that the *Greeks* must have expressed its power by Xσ, whence the *Romans*, taking only the former letter, derive their X, which is a *Samaritan K*.

IF this letter (ξ) took its form from (ψ), as I believe it did, the difference of the place, which is of no more consequence in the *Greek* than in the *Roman* alphabet, must have been owing to this, that the *Greeks* were already provided with an (s) when (ξ) was admitted into their alphabet, which then expressed another power of (s) equal to (Xσ). *Vide ψ*.

ϣ (o) & Syriac. by its place should be (o): and its numeral power, and shape, not only in the several languages of the Table, but in the *Æthiopic* also, shew it to be (o). And thus *Jerom* often renders it. *Boderianus* thinks it corresponds in power and form to the long (ω) of the *Greeks*. *Nec Græci carent illo characterē—Quod si cauda quæ in longum protenditur*
ad

ad caput reflecteretur, sic , *figura non longe abluderet ab* (ω), and perhaps Ω is formed from the same letter, taking away the descending stroke, and changing the position of it, . If this character does not express that vowel, there is no character in the alphabet to express it; and I cannot even suppose that this alone of all the letters should be omitted: and what puts it out of all manner of dispute with me is, that I find the occurrence of (y) very frequent, as that of (o) should be; and by much too frequent for so barbarous a sound as almost all grammarians have given it (gn and ng): and, as if that were not harsh enough, some of them would send you to learn its native sound from the ass, and when you can bray like that animal, they will allow you to be perfect in your utterance of this hideous letter: whence the laughers may infer that he that is most an ass is most a grammarian. If we are to learn our alphabet of the beasts, they should not have referred us to the ass, but to the *stag* or *buck*, for $\overline{ay}$ $\overline{org}$ is the natural note of that animal in *groyning*; or to the hoarse raven, whose note is its name $\overline{ay}$ $\overline{orb}$.

WHAT the *Greeks* and the *Romans* have thought of this letter in general, will appear from the following names, in every one of which

which the first letter in the *Greek* bible, and in the *Latin* vulgate, is an (o), not having so much as an aspirate prefixed to any one of them. עבדיא, οβδισ, obdia. עובר, ωβηδ, obad. עוד, ωδηδ, oded. עולם, οδολαμ, odelam. עו, ωγ, oug. אלע, ολζ, ola. לפע, οπελ, opel. ערב, ωρηβ, orab. ערפא, ορρα, orpa. עתני, οθνι, otni. עוז, οζι, oze. עזא, οζα, oza. עזנ, οζα, ozen. עזיעו, οζιας, ozzieu. עזי, οζι, ozi. עזיא, οζια, ozie. עילם, ιωλαμ, oilam. עזיאל, οζιηλ, ozial. עזיאל, οζιηλ, oziali. עזריאל, οζριηλ, ozrial. בעז, βοοζ, booz. נעם, νοεμα, nome. שמעון, σιμων, fimon. תקעת, θεκωιτις, teqoit. עת, θος, tou. ער, ροε.

I confess it is not expressed by (o) in every other instance : but then there are many names in the 72 so very different from those in the *Hebrew*, that they are not to be reconciled.

I WILL confess too that the *Greek* translators have sometimes expressed it by an (o) roughly aspirated, as עתליהו, Γοθολιζ, otelieu. עתניאל, Γοθενιηλ, otenial, &c. But if they had always aspirated it, their researches did not go far enough back to render their authority infallible ; nor is the mere loss of an aspiration a matter of any great concern ; since, as *Pri- scianus* says, *Spiritus enim potestatem literæ non mutat.*

mutat. The *German Jews* cannot esteem it either consonant or aspirate, for in writing their own language in *Hebrew* characters, they make use of it as an (e). *Drusius* is very far from thinking it a double consonant, or rough aspirate, when he says, *Nihil dico, si adspirationi non omnino adversantur voces Arabia, Elamitæ, Emmanuel, & aliæ similes.*

IF there is any truth in etymology, any credit due to derivations, where the letters and the sense are the same, the sound of (y) will be determined by the following words, in the beginning, in the middle, and the end, to be (o). עב, *παδ-εω*, *obed-io*, *obed-ient*. עבר, *over*. עמר, an *omer*. עולם, *olim*, formerly. עמ, people, *δμᾱ*, together. עמל, *μολ-ος*, *molior*, labour. עצ, *σωμα*, *ossum*, *os*, body, bone. עד, *ορθω*, *ordo*, *order*. עד, *οδε-υω*, to pass, *οδῶς*, a way. עול, young, *ουλ-ος*, tender. לעב, *λωβ-εω*, *loff*, or לענ, *γελᾱω*, *laugh*. עבר, *οκφ-ιᾱω*, *provoke*. עד, range or dispose, *ορχ-ος*, series of plants or vines, *hortus*, a garden. בע, *βοᾱω*, to cry out. בעג, *γοᾱω*, to roar. עד, cut off, *feco*. עד, *ειδω*, *scio*, *video*, know, *see*. עקל, *celo*, to engrave. עד, *νισσω*, to go. עד, *fero*, to sow feed. עד, *σῶος*, *safe*. עד, *παγω*, *πηγω*, *ξηγω*, *υῶ*, *ξηγνυμι*, *rend*, or *rent*.

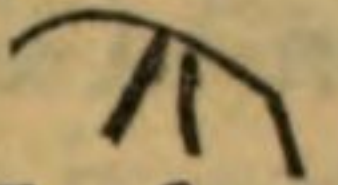
IF it is objected to these instances in *y* final, that the (o) in the end of the *Latin* verbs has already been derived from a contraction of *ego*, and is the first person of verbs active, and therefore cannot be said to be derived from *y*; I answer, the *Latin* admits not of a double (o), and therefore the power of *y*, and the contraction of *ego*, must in these instances coincide : But if *y* was not (o), I believe the other power of it would have been expressed in some of these words, which are incontestably derived from the oriental dialects.

ADD to all this the practice of the present inhabitants of the East, who, if they give to *y* any sound at all, seem to pronounce it like an obscure *ō*, as I am informed by my learned friend, Dr *Thomas Hunt*, professor of the *Hebrew* and *Arabic* languages in the university of *Oxford*, who has conversed with many of them. When it has the power of (o) it is called *Ain* ; but they sometimes use it as an aspirate, and then they pronounce it like a guttural (G), not *ng* nor *gn*; and call it *gain*.

¶ (*p*) answers to (Ϸ) in the *Greek*, and to *P* in the *Latin* in every circumstance, and

oc-

curs too rarely to admit of a double power, of (*p*) and of (*ph*), but is generally if not always (*p*).

Ϛ (*ts*) is one of the fibilant letters, and tho' not frequent, yet occurs oftener than either (ι) or (ϙ). But as it does not occur often enough to be (*s*), I think it may be best expressed by (*ts*), a sound that is very familiar to the *Italians*, and very near to that commonly ascribed to this letter by grammarians. *Jerom* says of it, *nec (s), nec literam (z) sonat*; and *Drusius*, *Martinius*, and others, choose to express it as I have done, by (*ts*). If it never was admitted into the *Greek* as a letter, it hath its place there as a numeral character, and is called σαυπ from its form, being like a (π) covered with the old inverted σγμα thus, . But this, like the conjecture of H from two (E's), or Y from two vau's (||) has more of fancy than of truth in it; for these characters being perfectly alike in both languages, the *Greek* must have borrowed them from the *Samaritan*. *Postel* takes (Ϛ) to be the ϥ, or ϥαδε *Græcum*. There is some similitude in the letters, but that alone is no sufficient authority for his conjecture. Besides ϥ *ps* is evidently formed from the long

I 2

stroke

stroke of η passing thro' the middle of ψ , as Φ is from the same letter passing thro' the upper part of the *Samaritan* H, thus $\boxplus$.

ρ (q) *Græci carent hac literâ, non autem Latini, qui eo loco (q) acceperunt.* Boderianus.

IT hath a numeral power only in the *Greek*; in *Latin* it is the letter (q), as the place and form of the larger and less *Roman* character declare. The numeral powers of this and the preceding letter were changed upon an increase of the *Greek* alphabet, for when the five letters after (τ), and not mentioned in the table, were added, they displaced these letters, and altered the value of some others: for placing $\kappa\theta\pi\pi\alpha$ after (π) it became (90), and $\sigma\alpha\nu\pi\iota$ after (ω) became (900), ϱ (100), σ (200), and so on in arithmetical progression to ω (800.)

γ (r). There can be no dispute about the power of this letter.

ψ (s) *sin*, *Greek* $\sigma\alpha\nu$. If you reject (ι) as the *Greeks* did in deriving (ν) from ($\iota\nu$), this letter seems to me to have not only the figure, but the name of (Ξ) or (ξ): And if this is the case, (ρ) must have assumed the power
and

and place of (ψ) when first introduced into the *Greek* alphabet: And afterwards the *Greeks* in want of another fibilant might make use of that more complex character (ψ), which at first they might have refused in favour of ($\varnothing$), for greater ease and expedition in writing. However this be, I am sure the sound of (ψ) is (s) not only from place but occurrence, which is, as it ought to be, very frequent: And this of all the four fibilant letters exactly corresponds with (σ); their local order, their numeral power, their frequency of occurrence, and perhaps their name may be the same, for $\sigma\gamma\mu\alpha$ had also the name of $\sigma\alpha\nu$ with the *Dorians*. It can never have the power of two consonants and an aspirate (sch), which is the general expression given it by most grammarians; for no such sound can be so frequent; and if ($\varnothing$) and not (ψ) has the power of (s), it will follow that there is not an (s), at the most above fifteen times in 3312 letters, for that is the proportion of ($\varnothing$).

¶ (t). If I have already determined the true pronunciation of (ϑ), there can be no doubt about the power of this letter, which must be the same as is the corresponding letter in the other languages, since their place, their
form,

form, their occurrence are the same : And of this found (t), even the *Masorets* will admit, when they have inserted one of their dots in the middle of it.

ERRATA

E R R A T A.

<i>Page</i>	<i>Line</i>	<i>for</i>	<i>read</i>
10	7	<i>gup</i> ,	<i>qup</i> .
20	10	ינחמנו,	ינהמנו.
20	11	נום,	נחם.
39	23	signifying,	signify.
42	13	<i>fix</i> ,	fix.
52	6	<i>io it</i> ,	<i>io</i> , italicé.
63	19	characters,	character.
64	5	<i>gup</i> ,	<i>qup</i> .
86	8	□ perhaps excepted	<i>dele</i> .
91	4	MAGISTATE, MAIESTATE.	
92	2	<i>sententiæ vi</i> .	

ERRATA

Page	Line	for	read
10	7	exp.	exp.
20	10	unw.	unw.
20	11	com.	com.
30	23	signifying	signifying
42	13	tax	tax
52	6	to ex.	to, in, in, in.
63	19	characters	character.
64	5	exp.	exp.
80	8	perhaps excepted	perhaps excepted
91	4	MAGISTRATE, MAJESTATE.	MAGISTRATE, MAJESTATE.
92	2		sentences of.

ERRATA

S E V E N
L E T T E R S
C O N T A I N I N G
A N E W A N D E A S Y
M E T H O D
O F L E A R N I N G T H E
H E B R E W L A N G U A G E.

T H E S E C O N D E D I T I O N E N L A R G E D.

הבניני ואצרה תורתך Pſal. cxix. 34.

L O N D O N,
Printed for JOHN MILLAN oppoſite the Admi-
ralty White-Hall. 1751.

REVISED

LETTERS

CONTAINING

A NEW AND EASY

METHOD

OF LEARNING THE

HEBREW LANGUAGE

THE SECOND EDITION ENLARGED

NEW YORK: J. M. LANE, 175 N. 3RD ST.

L O N D O N

Printed for John Murray opposite the Admiralty, by W. B. Whittell, 1751.

LETTER I.

S I R,

YOU express a great desire of learning *Hebrew*, but complain of the difficulty of reading by *Points* as almost insuperable, and wish to have the rudiments of that language conveyed to you in a more agreeable manner than in the ordinary Grammars. The most agreeable manner I can think of, is that of familiar letters. To satisfy therefore your desire, I will communicate to you an easy and expeditious method of learning *Hebrew* without *Points*, in a series of letters, each containing a distinct part of Grammar, so short and plain as to divert rather than to perplex.

HAVING established the sounds proper to each character of the alphabet in the dissertation prefixed, it will not be necessary to repeat the arguments there made use of; but considering the power of each letter as already proved I shall here set down the characters, and their powers.

4 L E T T E R I.

Observe, the Hebrew is to be read and wrote from right to left, in the same order with the following Alphabet.

Num. 20	10	9	8	7	6	5	4	3	2	1
Figure כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
Power k	i	th	h	z	u	e	d	g	b	a

Num. 400	300	400	100	90	80	70	60	50	40	30
Figure ת	ש	ר	ק	צ	פ	ע	ם	נ	מ	ל
Power. t	s	r	q	ts	p	o	x	n	m	l

FIVE of these letters assume a different shape, when they happen to be the last letters of a word, and these different characters have different numerical powers. They are called *Litteræ finales*, for they are used only in the end,

900	800	700	600	500
ץ	ף	ז	ם	ך
ts	p	n	m	k

never in the beginning or middle of words. To express thousands the *Rabbins* usually place two dots over the units that denominate the number of thousands, as, ם״1000. י״2000, י״3000 &c.

To

To distinguish the letters that are of similar form, observe that כ (*b*) is angular, כ (*k*) round, the second stroke of ה (*e*) does not touch the upper line, as do both sides of the letter ה (*b*), ה (*t*) differs from them both, the descending line to the left being a curve. ג (*g*) is a crooked, נ (*n*) a strait line. ז (*z*) is bent, י is strait. ד (*d*) is angular, ר (*r*) rounded: The descending stroke of ק (*k*) is longer than either of them, מ (*m*) final is angular, פ (*x*) is circular, and ו does not join but is turned in at the top.

THE original vowels or *Matres lectionis* are א (*a*) ה (*e*) ו (*u*) י (*i*) ם (*o*). These are always long. In a syllable where not one of these occur, and which requires a vowel to give it utterance, a short vowel must be supplied. And tho' I do not think it of very great consequence to determine which of the vowels ought to be employed in this service, yet I cannot, for some subsequent reasons, avoid giving the preference to (e). This supplemental vowel you will easily distinguish by the rapidity of its pronunciation, from the long (e) ה. And thus may you read *Hebrew* fluently, as soon as you are acquainted with the letters ;

A 3

whereas

whereas to read with the *Points* requires much hard labour, and great length of time to no good purpose.

THE reasons which have determined me to use (ε) preferably to any other vowel, are these.

1. That vowel occurs oftener than any other letter in all languages: in *English* I have reason to think it bears the proportion of one to eight.

2. All the other vowels occur in their proper proportion; and æ (a) is very frequent; but the sum of η (e) and π (b) taken together does not much exceed the times of ι (u) or , (i): And therefore the supplemental letter should be (ε).

3. Tho' I do not urge it as authority in this case, having already refused to admit it in any case; yet I cannot but observe that the *Masorets* have invented four sets of *Dot-vowels* for (e); which is one more than they have invented for any other vowel.

4. If,

4. If, as *Masclef* asserts, ה (h) is an aspirated (e) *he*, it will always by this means have that sound, unless when followed by one of the long vowels in the alphabet. *vide Masclef*.

5. The name of an animal taken from its natural note in calling her young, which is universal language, seems to favour this fictitious (ε). קרה *qera*, a partridge; which the *Masoretes* have pointed to be read קרה *qōree* with the two long vowels (ω) and (η). Nor is *Masclef* at all nearer the note in his use of the diphthong in the name of the first letter of the word ק which he calls *kouph*, and קרה he calls *koura*. Compare these sounds with the bird's native note, and be determined by that, which may serve to prove once for all that neither the *Masoretes* nor *Masclef* had an ear.

6. It seems the most natural vowel for the purpose: For when two consonants are joined together (no vowel being inserted between them) they are seldom to be pronounced without the vowel (ε); which is in that case, I own, very rapid and almost imperceptible.

7. Where other short vowels are written, the sound of every one of them is often changed into the sound of (ε) as is (a) in *cel-lar*. (i) in *filial*. (o) in *lesson*. (ou) in *neighbour*. (y) in *country*. This does not proceed from any want of distinction in the ear; for if you insert a short vowel of each sort between (b) and (d) the dullest ear will very readily distinguish the difference of vowels in *bad, bed, bid, bod, bud*. But when it is otherwise, let what ever vowel be written, or whatever language be used, the short vowel to be pronounced is always (ε)^a.

^a But what shall we do with the proper names, if the new method of pronunciation should prevail? I answer: Common use in every nation determines the pronunciation of proper names, and we must conform to that, if we would be commonly understood. Στεφανος, *Stephanus, Stephen*, is *Estienne* in *French*. Διονυσιος, *Dionysius, Denys*. *Eugenius, Audoenus, Owen*. And to give an instance from the *Hebrew*, דָּרְיוֹשׁ, Δαρειος, *Darius* in *Latin* and in *English*, *Darius* according to the new method, and *Dariavesch* according to the points. If the reading of the *Masorets* is to be followed, we must not only depart so far from the common pronunciation as not to be understood by the common people, but as far also from the reading the LXXII. of *Josephus*, of *Origen*, and others. As *Achasechueros* for *Assueros*, *Jechezchel* for *Ezekiel*, *Rechab-gam* for *Reoboam* &c. One advantage of the method proposed in the letters upon the *Hebrew* language is, that the ancient and true powers of the original letters, as far at

For

For a *Praxis legendi*, and to facilitate this method of reading, take the first Psalm in Roman characters, using the Greek (ε) for the supplemental or fictitious vowel.

ASRI eais aser la	אשרי האיש אשר לא
elek botset refoim	הלך בעצת רשעים
ubedrek hethaim la	ונדרך חטאים לא
omed ubemuseb let-	עמד ובמושב לצים לא
sim la ifeb, ki am	ישב: כי אם בתורה
beturt yeve hepetsu	יהוה חפצו ובתורתו
ubeturtu yege yu-	יהגה יומם ולילה: והיה
mem ulile. Veye	כעץ שתול על פלגי
kots setul ol pelgi mim	מים אשר פריו יתן בעתו
aser priu iten botu	

least as we can come to the knowledge of them by analogy and proportion, are preserved, and the supplimental vowel is so short as not to make any great difference in sound from any other short vowel; but if any preference of sound is to be given, it should be in favour of (ε) which in all languages, as is well known to *Decipherers*, is the most frequent letter in the alphabet. Whether פרעה be read *Parboh* with the *Masorets*, or *Peröe* according to the new grammar, whether שבקתני רבי דניאל. be read with a short and rapid (a) or (ε) the difference is not so great as to cause any confusion, and a very little practice will make the new way of reading as familiar as it is easy. However to remove at once all manner of objections about proper names, the original letters may be retained without any fictitious vowel or points, and this in all the Eastern languages as well as in *Hebrew*; for the points are no more coeval with any other languages or alphabetical letters than with the original *Hebrew*.

iten

voleu la ibulukel afer
yose itfelihe. La ken
erfoim ki am kemuts
afer tedpenu ruhe. Ol
ken la iqemu refoim
bemespeth uhethaim
bodet tfeidiqim. Ki yu-
do yeve drek tfeidiqim
edrek rufuim tabed.

ועלהו לא יבול וכל
אשר יעשה יצליח: לא
כן הרשעים כי אם
כמוץ אשר תדפנו רוח:
על כן לא יקמו
רשעים במשפתותיהם
בעדרת צדיקים: כי
יודע יהוה דרך צדיקים
ודרך רשעים תאבד:

THIS method of reading is more easy, as well as more rational, than that of *Masclaf*, who supplies the absence of a vowel by the vowel that belongs to the name of the consonant that is to be pronounced. After ק he supplies (*ou*) after נ (*u*) after ד, כ, ל, ס, צ, (*a*) &c. and this arbitrarily and without reason: In which there is a needless perplexity; for by constantly supplying (*e*), in favour of which so many arguments have been produced, you will easily read the *Hebrew ad aperturam libri*, without points, the moment you have made the characters familiar to your eye. And this is all that was proposed by this second letter, from,

Sir,

Yours &c.

L E T.

L E T T E R II.

S I R,

YOU are certainly right in this observation, “ that *familiar* letters strike
 “ the reader more sensibly, and impress the
 “ contents with greater force upon the mind
 “ than a multitude of dull pages in a formal
 “ grammar.” I wish the rudiments of the
Greek and *Latin* tongues were delivered in
 the same method, intermixed with critical
 and historical remarks to entertain the reader :
 This might recommend the study of those
 useful languages to such as are disgusted at
 grammar in its present dress.

You have given me real pleasure in assuring me that you find no difficulty in reading the *Hebrew*. The defect of *pauses* to distinguish periods, of which you complain, may easily be remedied by using the common pauses, or the *Masoretic points*. This character : is a full stop or *punctum* (.) A colon is wrote under letters thus ⑈ (:) A *semicolon* over letters ⑆ (;) The *comma* is a single dot after this manner ⑆ (,) points of *interrogation* and *admiration* the *Masorettes* have omitted, which

I

is

is one instance of their negligence. In putting points or stops to periods, sense rather than the authority of *Jewish Rabbis* should determine you.

NOUNS, or the names of things, in *Hebrew* as in *English*, have no variation of cases. Nouns of the masculine gender end either in a *radical* letter or in one of these three ך, ן, ם. Of the feminine gender are nouns ending in ה or ת, and nouns signifying things which are by nature double, as יד *a hand*, אזן *an ear*.

THE feminine is formed by adding ה at the end of the masculine : טוב m. טובה fem. *good*. nouns in ם add ת instead of ה, as מצרי m. *an Egyptian*, מצרית f. *an Egyptian woman*.

THE plural number is formed by adding ם to the singular of nouns masculin, and ות to nouns feminin ; e. g. טוב m. sing. טובות m. plur. ארץ fem. sing. *the earth*. ארצות f. plur. In like manner (s) or (n) added to the singular forms the plural of most nouns in *English*. Observe ; the singular terminations ה and ם are often rejected or thrown away in the

the plural, as is ו sometimes from the last syllable of the singular in forming the plural. Some fem. nouns form the plur. in ים and some masc. their plur. in ות. Nouns ending in ת are the same in the plur. as in the sing. but some of these admit of ו, others of י before ת. From ים the letter י is sometimes taken away. Observe also that some masc. after the *Chaldee* idiom form the plur. in ין.

For degrees of comparison these adverbs are generally used, יותר *more*, מאד *most*. The first goes before, the other follows, words. צדיק יותר צדיק *more just*. צדיק מאד *just most*. Sometimes to exaggerate or enforce these adverbs are doubled. יותר יותר *more more*. מאד מאד *most most*. There is great elegancy, as well as great simplicity, in repeating the same word. *Jer. iv. 19.* מעי מעי אחולה *my bowels, my bowels, I am pained*. For the highest heaven, השמים *heavens of heavens*. And sometimes the repetition implies separation, as *Pf. xii. 3.* בלב ובלב ידברו *in heart and heart* (for duplicity of heart) *they speak*.

יותר, or מן *from*, is commonly used for מן, as is ב *in* for מאד, *Pf. xciv. 8.* בערים בעים *fools-*

14 L E T T E R II.

in-the-people. i. e. the most foolish of the people. Very often to express the superlative degree, the name of God אל is joined to words as אל ארז *cedars God*, for the loftiest cedars.

To assist you on your first entrance into this language it may not be improper, in this place, to introduce you to the acquaintance of some peculiarities in the *Hebrew* nouns. They sometimes differ in *gen.* and *num. masc.* with *fem.* and *sing.* with *pl.* Isai. xix.

בִּיד אֲרָנִים קָשָׁה *into-the-hand (of) Lords (pl.) cruel (sing.)* 2 Sam. x. 6.

אֶלֶף אִישׁ *a thousand man.* The noun is frequently omitted, as Pf. lxxiii. 10. מֵלֵא יִמְצוּ *of-water full shall-be-squeezed (or wrung out.)*

ARTICLES and pron. are often omitted, and as often abound or follow their nouns. בּוֹ *which in-it*, for *in which.* יוֹם אֲוֹלַד מִן *the-day I-was-born in-it.*

THE use of *subst.* for *adj.* is common שׁוֹנֵא *mortals vanity*, for, *vain mortals.* רַהֲבָה עוֹרִי

עוזרי *helpers of might, for mighty helpers.* Thus in the *Greek. 2 Thess. i. 8. εν πυρι φλογος* *in fire of flame* is used for *fiery flame.* The use of the noun בן *son*, in *Hebrew* is too elegant to be omitted. The grain is called Isai. xxi. 10. בן גרני *the son of-my-floor*, where it was threshed: And in *Job. xli. 19.* arrow is called בן קשת *the son of the bow*^b.

THE subject of this letter is so easy, that by *once* reading of it, I am convinced you will understand and retain all that is necessary in the variation of nouns, and participles, which, you know, are in all languages declined as adjectives. The next letter will not be much more difficult, nor require any great strength of memory.

^b When the Romans were working their engines for casting stones, the *Jews*, seeing the engines gape, used to give warning to each other of the danger τη πατριω γλωσση βοωντες ὁ υἱος ερχεται, crying out in their own language the *son* cometh. Dr. *Hudson* in his edition of *Josephus*, not aware of the *Hebrew* idiom, has changed υἱος into ιος, which he renders *missile*: And he seems to think it was a great oversight in all the former editors to suffer υἱος to remain. See *Josephus*, in the fifth book of the *Jewish wars*, c. vi. sect. 3. This specimen of the advantage of *Hebrew* to men of learning was communicated to me by my learned friend Dr. *Thomas Sharp*, archdeacon of *Durham*.

I am, S I R,

Yours, &c.

L E T-

L E T T E R III.

S I R,

YOU desire to know “ what I mean by
 “ *radical letters*, an expression I have
 “ used but not explained in my last letter.”
 The radix or *root*, generally consisting of
three letters, is a simple uncompounded word,
 from which *derivatives* are form'd, and which
 is varied by *number, persons, tenses* or times,
affixes &c. The letters, *subservient* to, or used
 in this variation, are called *servile*, and are
 these consonants ת, ש, נ, מ, ל, כ, ב and all the
 vowels, y only excepted: The rest of the let-
 ters are radical.

HAVING explained the nouns to you, I now
 proceed to pronouns, which are either distinct
 and separated from, or connected and joined
 with other words: Pronouns distinct or sepa-
 rate are the following;

Plur,

Plur.	Sing.	Plur.	Sing.
f. אתם m. אתן <i>ye or yours.</i>	f. אתה m. את <i>thou or thine.</i>	נחנו or אנחנו <i>we or yours.</i>	אני or אנכי com. gen. <i>I or mine.</i>

Plur.	Plur.	Sing.
f. הם m. הן <i>they or their</i>	f. אתם m. אתן <i>ye or your.</i>	f. הוא m. היא <i>she he.</i>
אלה. <i>they or these.</i>	לו, לה. <i>he or she, this or that.</i>	זה, זו, זאת. <i>she, he or she.</i>
		מי, מה, אשר. <i>who, which, or what.</i>

The *affixes*, or pronouns, added to and at the end of words, are these :

Plur.	Sing.	Plur.	Sing.
f. כן m. כם <i>e or your.</i>	f. יך or כי or יך <i>thou or thine.</i>	ך m. כה or כה <i>we or me or mine.</i>	נו or נ' com. gen. <i>our</i>

Plur.	Sing.
f. הן or הן m. מו or הם or ם <i>they or their.</i>	f. נה or ה m. נו or הו or ו <i>her his.</i>

ספר a *book*. ספרי my *book*. ספרנו our *book*.
 ספך thy, &c. with the *præp.* ל to. לי to *me*.
 לנו to *us*. לך to *thee*, with את *me*. אותנו
us, with an adverb, נגר in *presence* of, נגד
 before *him*.

OBSERVE ; ו or י are often inserted before the
affixes, and י particularly after most monosyl-
 lables, and many nouns fem. The termina-
 tion ה before the *affixes* is generally rejected in
 nouns masc. but feminines often change it into
 ת. Plurals in ם cast away ם.

BESIDES these affixes, the following letters are *prefix'd* to words, ה *this, the*, or interrogative, as asking the question *whether?* ו *which*. ו *and*. ב *in*. כ *near*. ל *to or of*. מ *from or before*. These are called the cases of nouns, tho' the noun never varies; and these letters are as often prefixed to verbs as to nouns. ש or ש *gen*. ל *dat*. את *ad, to or the* (a separate word, and no affix), or את *accus*. כ or מ *abl*. These ל, כ, ב, prefixed, often have the expletive particle מ. במו *in or with*. כמו *as*. למ *to*.

I am pleased to think the *Hebrew* appears less difficult than you at first imagined: I hope you will have resolution enough to proceed, and not be frighten'd at the strange account you have heard of the *verbs* in this language, which are to be the subject of my next letter. All the encouragement and assistance I can give, you may expect from,

S I R,

Yours, &c.

The letters ו, ת, י, מ, ה, sometimes נ, and י very seldom, are added to Words; they are redundant. The six first are called *heemantic*.

L E T-

L E T T E R IV.

S I R,

I Here send you the most compendious scheme of the Hebrew *Verbs* that, I believe, is possible to be formed: If from the general Rules set down you will completely conjugate a few verbs in each form, that, I am persuaded, will sufficiently impress the whole upon your memory.

Hebrew verbs have three conjugations; two voices, active and passive; two moods, imperat. and infinit. two participles; two tenses, præterit. and fut. The particip. and præter. are often used for the present tense: The infinit. is the same as the imperat. only the former is indeclinable; but the imperat. fut. præter. partic. vary according to number, person, and gender. The first and most simple conjugation is called *kal* in the active, *niphal* in the passive.

2 Part.	1 Part.	Imper.	Fut.	Præter.
מסור	מוסר	מסור	ימסור	מסר
<i>delivered.</i>	<i>delivering.</i>	<i>do thou.</i>	<i>he shall.</i>	<i>he doth or bath delivered.</i>

Observe, the fut. is formed from the præter. by inserting י before the last radical letter, and

prefixing the augment. The imperat. is the same as the fut. without the augment. The 1st partic. is formed by inserting ך after the first radical.

THE characteristic of the passive is ך. In this *form* the particip. and præt. are the same; and the fut. is the same as in *kal*, leaving out ך, which is often wanting in *kal*: Whether the fut. is active or passive, must be determined by the exigency of the passage where it

occurs.

Imper.	Præt.
המסר	נמסר

is or hath been delivered.

THE second conjugation is, in the active voice, called *hiphil*. This expresses more than the action, and signifies to *cause to do* a thing. The characteristic of this form is ך before the last radical, and ה is prefixed to the first radic. except in the fut. and partic. Observe; the præt. imper. and infin. are the same.

2 Part.	1. Part.	Fut.	Præt.
ממסר	ממסר	ימסר	המסר
<i>causing to be</i>	<i>causing to</i>	<i>shall or will cause</i>	<i>he doth or</i>
		<i>[hath caused to deliver.</i>	

THE passive *kiphil* is called *hophal*. The characteristic of this form is ה in the beginning. Observe; this form has no imper. The infinit. and fut. the same as in *niphal*, and 2d part. the

the same as in *hiphil*: The first part is the same with the præt. ^{Præt.} **המסר** *he is or hath caused to be delivered.*

THE last conjugation is called *hithpael*. It is *reciprocal*, like some verbs in the *French* language. The characteristic of this form is **הת** prefixed before the first radical. It has no second partic. The præt. imp. infin. are the same.

1. Part. | Fut. | Præt.
delivering himself **מתמסר** | **יתמסר** | **התמסר** *he doth or hath delivered himself.*

VERBS in every conjugation or form, active or passive, have the *same* terminations. The persons of verbs are taken from the pronoun affixes: If to the following scheme you put the verb instead of the dash or stroke, you will form it in numb. pers. &c.

<i>we</i>	<i>ye</i>	<i>they</i>	<i>I</i>	<i>thou</i>	<i>he</i>	
ו—	תם— תן—	ו—	תי—	ת—	ה—	masc. Præt. fem.
נ—	תו— תנה—	ו'— תנה—	א—	ת— ת—	ת— ת—	masc. Fut. fem.
	נ— נה—			— —		masc. Imp. fem.

BEFORE I finish this Letter upon verbs, it will be right to give you some observations concerning *anomalous* or imperfect verbs: Such are, 1. Those having ' or נ for the first radical,

2. ' or ך in the middle. 3. The second radic. letter doubled. Those ending in ה. Verbs having ך for the first radical, or the second radical doubled, or one of these vowels ה, ו, י, א, for a radic. letter, often reject them in the formation. Most anomalous verbs are conjugated both as regular and irregular. Some of the 3d and 4th sort repeat the two first letters, and are then conjugated as regular verbs; e.g. קלקל and שעשע from קלל *to be light or vile*, and שעה *to behold with pleasure*. Imperfect verbs of the 2d sort double the last radic. in the last conjugation *hithpael*, except the last radic. is ה, and then the second radic. is never rejected. The characteristic ת in the last form, *hithpael*, is often rejected, and is always placed after, and not before, these letters ש, ז, ט, י; but after י it is changed into ך, and after ז into ם.

Nothing more was said of the verbs in the former impression of these Letters. But having been desired to give examples of the several sorts of anomalous verbs, I have included the *paradigmata* of them all in the following short scheme: Where פקר *to visit*, is the regular verb instead of מסר. ישב *to sit*, and שגשג *to approach*, having the initial ' and ך, are instances of the first sort of anomalous verbs.

verbs. **קום** *to arise*, is an example of the 2d fort; and of the 3d or last fort **גלה** *to go into captivity*.

	<i>Hitbpael.</i>	<i>Hophal</i>	<i>Hiphil.</i>	<i>Niphal</i>	<i>Kal.</i>		<i>Kal.</i>	<i>Hitbp. 1 Part.</i>	<i>Hip. 1 Pt.</i>
Præterites.	התפקד	הפקד	הפקיד	נפקד	פקד	Imper. & Infinit.	פקוד	מתפקד	מפקיד
	התישב	הושב	הושיב	נושב	ישב		ושב & שבת	מתישב	מושיב
	התנגש	הגש	הגיש	נגש	גש		גש & גשת	מתנגש	מגיש
	התקום	הוקם	הקים	נקום	קם		קום	מתקום	מקים
	הסתבב	הוסב	הסב	נסב	סבב		סוב	מסתובב	מסב
	התגלה	הגלה	הגלה	נגלה	גלה		גלה	מתגלה	מגלה
Futures.	אתפקד	אפקד	אפקיד	אפקד	אפקוד		<i>Niphal</i> הפקד	<i>Præter. Kal.</i> פקוד	<i>2 Part.</i> פוקד
	אתישב	אושב	אושיב	אישב	אשב		הישב	ישוב	יושב
	אתנגש	אגש	אגיש	אנגש	אגש		הנגש	נגוש	נוגש
	אתקום	אקם	אקים	אקום	אקום		הקום	קום	קם
	אסתובב	אסב	אסב	אסב	אסוב		הסב	סבוב	סבב
	אתגלה	אגלה	אגלה	אגלה	אגלה		הגלה	גלוי	גולה

THE first *Hebrew Grammar* without points was published by *Olivarius Bulæus Vinsobrius* in 1658. As his method is very short, and the book very scarce, you will not, I believe, be displeased with a translation from the *Latin* of all that he has said upon the *Hebrew* verbs. You will then see what little reason *Mascler* had to treat this author with such unusual contempt as he has done, and by comparing the method above with this subsequent method of forming the verbs, you will make them more familiar to you; which alone is a sufficient excuse for this addition.

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Præterites.	התפקד	הפקד	הפקיד	נפקד	פקד	Imper. & Infinit.	פקור	מתפקר	מפקיד	
	התישב	הושב	הושיב	נושב	ישב		שב & שבת	מתישב	מושיב	
	התנגש	הגש	הגיש	נגש	נגש		גש & גשת	מתנגש	מגיש	
	התקום	הוקם	הקים	נקום	קם		קום	מתקום	מקים	
	הסתבב	הוסב	הסב	נסב	סבב		סוב	מסתובב	מסב	
	התגלה	הגלה	הגלה	נגלה	גלה		גלה	מתגלה	מגלה	
Futures.	אתפקד	אפקד	אפקיד	אפקד	אפקוד	<i>Niphal</i>	הפקר	<i>Præter. Kal.</i> 2 Part. פקור	<i>1 Part.</i> פוקר	<i>2 Part.</i> מפקר
	אתישב	אושב	אושיב	אישב	אשב		הישב	ישוב	יושב	מושב
	אתנגש	אגש	אגיש	אנגש	אגש		הנגש	נגוש	נוגש	מגש
	אתקום	אקם	אקים	אקום	אקום		הקום	קום	קם	מוקם
	אסתובב	אסב	אסב	אסב	אסוב		הסב	סבוב	סבב	מוסב
	אתגלה	אגלה	אגלה	אגלה	אגלה		הגלה	גלוי	גולה	נגלה

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These different methods, with the *paradigmata* to be sent with the next Letter, which I intend to draw up to shew the several alterations of the radical words under each letter, will set the verbs in so many different points of view, as will greatly relieve and assist the memory in retaining them.

THE principal thing to be regarded in verbs, is their *formation* and *flexion*.

Of formation.

VERBS have two moods, the infinitive and imperative; three times, past, present, future. The *infin.* has four several forms, 1. פקד. 2. נפקד. 3. הפקד. 4. התפקד. the *imper.* has three forms, 1. פקד. 2. הפקד. 3. התפקד. the *pres.* four forms, 1. פקד. 2. נפקד. 3. מפקד. 4. מתפקד. the *præt.* four forms, 1. פקדת. 2. נפקדת. 3. הפקדת. 4. התפקדת. the *fut.* two forms, 1. אפקד. 2. אתפקד. In the *infin.* הפקד is often used for נפקד. ו and י are frequently inserted in these forms, as פקוד and פוקד from אפקד. and הפקיד and מפקיד from הפקד and מפקד.

Of the flexion of verbs.

INFINITIVES are not declinable, but often have מ, ל, כ, ב, prefixed. The *pres.* which is also the *partic.* is declined as a noun: So
that

that there remains only one *mood*, and two *tenses* or *times*. Observe, that all the several *forms* are declined alike: the difference of genders is also particularly to be regarded.

Imper. sing. m. פקד or פקוד (for in the *imp.* and *fut.* ו is often inserted between the 2d and 3d radical in each *numb. pers. gend.* tho' not observed by *Bulæus*), f. פקדי. plur. m. פקדו, f. פקדנה. *Præt.* sing. 1. *pers.* פקדתי. 2. פקדת. 3. m. פקדתם. plur. 1. פקדנו. 2. m. פקדו, f. פקדה. 3. m. פקדתו, f. פקדתה. *Fut.* sing. 1. אפקד. 2. m. תפקד, f. תפקדי. 3. m. יפקד, f. תפקדנה. plur. 1. נפקדו, f. תפקדנה.

Of irregular verbs.

SUCH are, 1. those beginning with ו or נ. or, 2. having ו or ו in the middle. or, 3. the second radical repeated. or, 4. the last letter ה. as ישב. Some verbs have two, others three, anomalous letters, as קוה *wait for* or expect, אוה *aveo*, desire; and such verbs are declined two or three different ways. 2. Irregular verbs of the third or fourth sort sometimes admit of a reduplication of letters, and so become regular verbs, as גלגל from גלל *to roll*. 3. Anomalous verbs of the second sort, as קום in the last form; that which prefixes תת doubles

doubles the last radical, as **תתקומם**, unless the verb end in **ה**; for then it never loses the second radical, as **קוה** *expect*, **היה** *to be*, and a few others; as **גוע** *die*, and **איב** *bate*. 4. These are conjugated like defectives in **נ**, **לקח** *take*, **יצב** and **יצג** *to place or stand*; **יצע** *make a bed, or spread under*; **יצק** *pour out*; **יצר** *mould or form*; **יצר** *burn*; **יקף** *cut round or compass*; **לתע** *break or grind*. 5. Most anomalous verbs admit of both regular and irregular forms; so **נש** and **גשת** are both in the *infinit.* of the first form. 6. **ת** in the last form is often omitted, as **טהרו** instead of **התטהרו**, from **טהר** *pure*; and where the first radical is one of the sibilant letters **ש**, **צ**, **ס**, **ז**, there **ת** is made to follow it, as **השתכח** not **השכח**, from **שכח** *forget*; but after **ז** it is converted into **ר**, and after **צ** into **ט**, as **הזכר** and **הצטרך**, not **התזכר** or **התצרך**, from **זכר** *remember*, and **צדך** *just*. After this **ת** these words change ' radical into **י**, **ידע** *know*, **יכח** *reprove*, **יכר** *correct*. 7. Verbs in **ה** are so anomalous, that it will be shorter and clearer to give an example, than all the particular exceptions from the general rule: *Infinit.* **התגלה**. **גלה**. *Imper.* **גלה**. **מתגלה**. **מגלה**. **נגלה**. **גולה**. *pres.* **התגלה**. **הגלה**. *præt.* **התגלית**. **הגלית**. **נגלית**. **גלית**. *fut.* **אגלה**. **גלה**. but **הגלות** and **גלות** are used for **גלה** and **הגלה** *infinit.* and **גלוי** for **גלה**. It is declined

clined or conjugated in this manner: *Imper.*
 sing. m. גלה, f. גלי. plur. m. גלו, f. גלינה.
præt. sing. 1. גליתי. 2. גלית. 3. m. גלה, f. גלתה.
 plur. 1. גלינו. 2. m. גליתם, f. גליתן. 3. גלו.
fut. sing. 1. אגלה. 2. m. תגלה, f. תגלי. 3. m.
 יגלה, f. תגלה. plur. 1. נגלה. 2. m. תגלו, f.
 תגלינה. 3. m. יגלו, f. תגלינה. Observe, 1. in
 verbs of this sort, that י is often inserted before
 ו, as it is also instead of ת, as בעי * for בעו,
 from בעה *boil*. חסיה for חסתה, from חסה *con-*
fide. 2. שחה *bow down* or *swim*, in the last
 form makes use of ו, as השתווה instead of
 התשחה. 3. ה final is often rejected, as יגל for
 יגלה, and תשתחווין for תשתחוויה. 4. These are
 regular; גבה *higher* or *proud*, כמה *long for*,
 שנה *shine*, תמה *wonder*. These words, with אלה,
 a learned friend thinks may have been digni-
 fied with this prerogative in ה, because it is
 the property of that letter in יה, the name of
 God, to be immutable: And therefore these
 words, which express *greatness, brightness,*
wonder, longing desire, and adoration, might
 have been distinguished, as having peculiar re-
 lation to his nature: And no instance can be
 produced of the ה in גבה, &c. being mutable.

* בעה in *Hebrew*, is בעי in *Arabic*; from whence, without
 any change, בעי. And in many other verbs, where the *He-*
brew has ה for the final radical, the *Arabic* has ن, و, or ي;
 which plainly shews that these letters are commutable.

There

There is such a word as גב *altitudo* in *Hebrew*, *Arabic*, *Syriac*; but this is not the verb גבה.

Examples of the irregular verbs in every form.

Infin. 1st form, גשת. שבת. פקר. irregular, 2d form, סבב. קום. נגש. ישב. from קום. קומם. הקם. הגיש, הגיש. הושיב, הושב. irregular, פקר. *Imper.* 1. פקר. anomalous. הושב. 2. הפקר. 2. סוב. גש. שב. *pres.* 1. פקר. anom. 2. קם. מושב. 3. מפקר. 3. נסב, נושב. anom. נפקר. מוסב, מסב. מקומם, מוקם. מגיש, מגש. מושיב. *Præt.* 1. סבותי. קוממתי, קמתי. anom. פקדתי. 2. נסבותי. נקומותי. נגשתי. נושבותי. anom. נפקדתי. but נפליתי comes from מלא *hidden* or *marvelous*, and נעדרתי from יער *meet*, differs from נושבותי, but it is generally written נועדרתי with the ו, and then they are the same. 3. הפקדתי. הסבותי. הקימותי, הוקמתי, הקמתי. הגשתי. הושבותי. but הוסבותי from ינח *send away*, and הוסיבותי from יטב *good* or *please*, differ from הושבותי. *Fut.* אפקר. anom. אושב, אשב. אושיב, אוסב, אקום, אקום. אגיש, אגיש. but אילך from ילך *to go* or *walk*, איטיב from יטב, and some more, retain (י). אהושיע *save*, makes ישיע. These are all the irregularities in *formation*. The irregular *flexions* are no more than three: 1. ת and נ before the same letters are rejected; נתנו from כרתת *cut off*, instead כרתתי from נתן *give*, for נתננו: but נתתי is used for נתננו because

because נתן loses נ before ת in formation. 2. Verbs beginning with א frequently drop it in the future; as אכל *I will eat*, תספ *thou shalt receive*, instead of אאכל and תאסף. 3. י from הקימותי, and such-like, in 3d perf. sing. is omitted, as הקים. הקימה.

Of the signification of verbs.

THE first form, פקר, is simply to *visit*; the second with נ prefixed, נפקר, *inf. præt. pres.* and certain forms in ה, as הפקר *inf. and imp.* are passive, and signify *to be visited*; as is also פקור a *part. passive*. 3. The forms in י, as הפקיר, מפקיר, אפקיר, signify *to cause or make to visit*. 4. Forms in ה, as הפקר, to which belongs מפקר, are the passives to the foregoing, and signify *to be made*. 5. Forms in ת, as אתפקר, מתפקר, תפקר, have a reciprocal sense.

As to the conjugations known by the names of *kal*, *niphal*, *pikel*, *pyhal*, *biphal*, *bophal*, and *hithpael*, they do not sufficiently distinguish the *forms*, the *flexions*, or the *signification* of verbs; for the *inf.* and *imp.* of *pikel* and *pyhal* have frequently the same points, as well as the same letters; and the signification of *pikel* and *pyhal* is almost always the same with *biphal* and *bophal*, or *kal* and *niphal*, or *hithpael*. Quæ
ego

ego omnia multo justius, brevius, clariusque, video discrevisse. Bulæus.

I cannot close this Letter without enumerating some peculiarities that attend the use and construction of the *Hebrew* verbs.

VERBS, as well as nouns, sometimes disagree in number and gender: The active is frequently used instead of the passive, *Job* iii. 2. vii. 3. *Gen.* xvi. 14. *1 Sam.* xxiii. 22. *Mic.* ii. 4. *Luke* xii. 20. where *dixit, vocavit, constituerunt, proferet, repetent*, are used instead of *dictum est, vocatus est, constitutæ sunt, profertur, repetetur*. Verbs are very elegantly accompanied with their own nouns; *Ezek.* xviii. 2. מְשַׁלִּים אֶתְּךָ מִשַּׁל, from מִשַּׁל, a *parable*, and to speak in parable; *Jerem.* xxii. 16. דִּן דִּין judged judgment. The *inf.* is in very frequent use, and put sometimes for the *pres.* *Prov.* xii. 6. *insidiari* for *insidiantur*; for the *imperf.* *Ezek.* i. 14. *currere* for *currebant*; the *præt.* *Psal.* viii. 2. אֲשֶׁר תָּנָה, *qui dare* for *dedisti*; the *fut.* *Isai.* v. 5. *removere* for *auferam*; the *partic.* *Gen.* viii. 5. *deficere* for *deficientes*; the *noun*, *Psal.* ci. 3. *facere* for *factum*; the *partic.* having the power of the *subst.* or assisting verb, is therefore put for every other mode and time.

Observe,

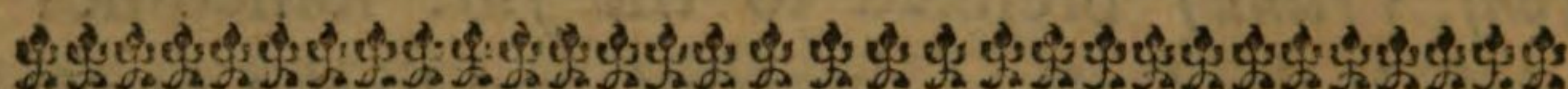
Observe, that when the suffixes are joined with the verb, ך is often interposed between them and the *infin.* as באהבתו *in loving* (to love) *ber*, Gen. xxix. 20. from אהב. Some verbs insert ך and others ך, before the suffixes, as יברכנהו (from ברך) *he will bless him*, Pf. lxxii. אמאמך (from מאם) *I will reject thee*, Hof. iv. 6. The conj. ו (*and*) prefixed to the *fut.* sometimes gives it the sense of the *præt.* and to the *præt.* the sense of the *fut.* and is therefore called the *conversive* ו, ויאמר אלהים (from אמר) *and the Lord said*; Deut. xxx. 19. ובהרת (from בחר) *and thou shalt choose*; Ezek. xxxviii. 10. וחשבת (from חשב) *and thou shalt think*; Exod. xxii. 27. ושמעתי (from שמע) *and I will hear*.

It is now time for you to turn over your Lexicon and Bible: But if any difficulty remains in the resolution or analysis of words, I hope it will be removed in the two subsequent Letters; the first of which will convey to you a short *praxis* of the rules already delivered, with the *paradigmata* to those rules brought under one view in one page; and in the next Letter I shall endeavour to throw the *Hebrew* Grammar into a new and different light for you, by shewing all the formations, flexions, and variations of words, under each of the letters

letters in their alphabetical order ; and then I intend to send you a new Lexicon, with a previous Letter to explain the manner of using it ; and this will complete the design of,

S I R,

Yours, &c.



L E T T E R V.

S I R,

I Must recommend *Arias Montanus*, *Bythner's Lyra Prophetica*, and *Mascler's Grammar*, as necessary assistants to a beginner : In the last you have several dialects of the *Hebrew*, as the *Chaldee*, *Syriac*, and *Samaritan*, explained. The other books will greatly assist a beginner in finding the roots, and interpreting his Bible : The best edition is that published by Dr. *Forster* ; of which the learned Dr. *Hunt*, in his oration *De Ufu Dialect. Orient.* says,
 “ *Biblia Hebræa accuratissimè, nitidissimèque*
 “ *impressa, et punctis Rabbinicis, illis sacræ*
 “ *scientiæ impedimentis, exuta atque liberata.*
 “ *Curâ doctissimi viri, et de academiâ, totâque*
 “ *republicâ literatâ optimè meriti, Nath. Forster,*
 S.T.P.

“ S.T.P. C.C.C. Socii.”

To find the root of any *Hebrew* word, you must reject all affixes and letters which the root has received in formation: If three letters remain, they constitute the radix; if less than three, then take ך, or ן, or ם, and ל only in לקח *take*, in the beginning; in the middle put ך or ך; or in the end double the second letter, or add ה or ם, or ן only in נתן *give*. To exemplify this; let the root of ויפול be required: Here are more than three letters; no such word in the Lexicon; and, at first view, only two radicals appear, ל, פ. The initial ו is the conjunction *and*; the middle ו is frequently inserted between the second and last radical in formation, and in verbal nouns; and ך is the sign of the 3d pers. fut. For the first radical I try ך and ם; but neither of them serving the purpose, I determine upon ן, and find נפל *fell, slain*. Again, if the root of ויכום be required, only one radical is left after the servile letters are rejected: the first ו, as before, is *and*; ך is the sign of the 3d pers. fut. the second ו the sign of the plur. numb. and ם is the pronoun *them* affixed: only כ then remains, to which I prefix ן, for the same reason as above, and try to double כ to make a third radical; but finding no such word, I add ה, and then look out for נכה *neco,*
C
kill

kill or wound. Such examples as these are the most difficult: Roots of less difficult investigation will occur frequently in the following praxis of the first Psalm.

1. אֲשֵׁרִי *ashri*, *blessings or blessed*, a noun plur. having no sing. רֵאִישׁ *eais*, *the or that man*, from אִישׁ *a man*, with הֵ the demonstrative article prefixed: אֲשֶׁר *asher*, *which or who*, the pronoun relative, indeclinable: לֹא *la*, *not*, an adverb: הֵלֵךְ *elk*, *bath walked*, 3d perf. sing. præt. in *kal*: בְּעֵצָה *botzet*, *in counsel*, a noun fem. from עֵצָה *is*, *constructionis vi*, changed into ת, derived from the verb יַעַץ *he consulted*; בְּ prefixed is the preposition *in*: רְשָׁעִים *refoim*, *of the wicked*, plur. from רָשָׁע *a wicked man*: וּבֶדֶרֶךְ *oubederk*, *and in the way*; וְ and, בְּ in, affixes; דֶּרֶךְ *a way or custom*: חַטָּאִים *hethaim*, *of sinners*, a noun masc. plur. from חָטָא *a sin*, *to sin*: עָמַד *omed*, *bath stood*, 3d perf. masc. sing. præt. in *kal*: וּבְמוֹשֵׁב *ubemuseb*, *and in the seat*; וְ and, בְּ in, affixes; מוֹשֵׁב *a seat*, a noun masc. sing. מ is an *heemantic* letter, from the root יָשַׁב *he bath set*; י is changed into יָ. לְצִיִּם *letsim*, *of the scorers*, noun masc. plur. from לָץ *a derider*, from לוֹץ *he bath derided*: יִשַׁב *isib*, *he bath set*, 3d perf. masc. præt. sing. in *kal*.

2. **כִּי** ki, *but* : **אֲנִי** am, *rather* : **בְּתוֹרַת** be-
turt, *in the law* ; **ב** prep. *in*, **תּוֹרָה** law, from
יְרָא he taught ; **ה** is turned into **ת** by constru-
ction with the next word : **יְהוֹה** yeve, *Jehovah*,
from **הָיָה** to be : **הַפִּצּוּ** hepetsu, *his delight* ; **ו** the
pron. *his*, **הַפִּיץ** delight : **וּבְתוֹרָתוֹ** ubeturtu ; the
first letter **ו** is *and* ; the last letter is the pron.
his ; **בְּתוֹרָתוֹ** as above : **יִהְיֶה** yege, 3d perf. fut.
of **הִגָּה** meditate : **יוֹמָם** yumem, *daily*, an adv.
from **יוֹם** day : **וּלְיָלָה** ulile ; **ו** *and*, **לַיְלָה** or **לַיִל**
night ; **ה** is paragogic.

3. **וְהָיָה** veye ; **ו** *and*, **הָיָה** he hath been ; con-
strued in the future by the converfive **ו** pre-
fixed : **כַּעֵץ** kots ; **כ** an adv. *as*, **עֵץ** a tree :
שְׁתוּלִי stul, partic. from **שָׁתַל** planted : **עַל** ol,
prep. *by or near* : **פְּלָגִי** pelgi, *rivers*, for **פְּלָגִים**,
by construction, from **פָּלַג** divided, *stream* :
מֵיִם mim, *waters*, nom. plur. **פְּרִי** priu ; **ו** *his*,
פְּרִי fruit, from **פָּרָה** bear fruit : **יִתֵּן** iten, 3d
perf. fut. sing. of the defective verb **נָתַן** give :
בְּעֵתוֹ botu ; **ב** *in*, **ו** *his*, **עַתָּה** time ; the verb is
עָתָה : **וְעָלָהּ** voleu ; the first **ו** *and*, the last **ו**
his ; **עָלָהּ** folium, *a leaf* : **יִבֹּל** ibul, 3d perf.
fut. sing. of the defective verb **נָבַל** fall : **וְכָל**
ukel ; **ו** *and*, **כָּל** all ; the verb is **כָּלַל** perfected :
יַעֲשֶׂה yose, 3d perf. fut. sing. of **עָשָׂה** facio, *do* :
יִצְלִיחַ itselihε, in the 3d form (*hiphil*), 3d perf.
fut. sing. from **צָלַח** prospered.

4. כֵּן *ken*, adv. *so* : הִרְשָׁעִים *erfoim*, as above :
 כִּי *ki am*, adverbs, *but* : כְּמוֹן *kemuts* ; כ
as, מוֹץ *chaff* : תִּרְפְּנוּ *tedpenu* ; נוּ pron. affix *it*,
 תִּרְפֶּה 3d perf. fut. fem. of the defective verb
 נִרְפָּה *driven away* : רוּחַ *ruhe*, *wind*.

5. יִקְמוּ *iqemu*, 3d perf. plur. masc. fut. of
 the defective verb קָם *arise* : בְּמִשְׁפַּת *bemef-*
peth ; ב *in*, מִשְׁפַּט *judgment*, a verbal noun,
 formed by prefixing the servile מ to the radix
 שִׁפַּט *judged* : וְחַטָּאִים *uhethaim* ; ו *and*, חַטָּאִים
 as before : בְּעֵרַת *bodet* ; ב *in*, עֵרַת by con-
 struction for יְעָה *assembly*, a noun formed from
 יָעַר *assembled* : צְדִיקִים *tsediqim*, plur. of צְדִיק
just, from צָדַק *is just*.

6. יָדַע *yudo*, partic. pres. from יָדַע *edaw*,
know, or it may be the 3d perf. masc. fut. sing.
 הִאֲבִיר *3d perf. fem. fut. sing. of אָבַד perished*.

In using Lexicons which have points, ob-
 serve, that the conjugations *piel*, *pual*, *poel*, are
 the same as *kal*, differing only in the points.

WITH this Letter I have, according to my
 promise, sent you a scheme of the *Hebrew*
 Grammar greatly contracted, in which you
 may see the whole at one view : Any seeming
 obscurities in it will, I hope, be easily re-
 moved

moved by having recourse to the preceding Letters.

I will take your Advice to publish this short scheme; and if it proves of any considerable service in promoting the study of the sacred writings, it will be the highest satisfaction to him, who is,

S I R,

Your most humble servant.

L E T T E R VI.

S I R,

IN the preceding Letters you received a method of forming by general rules, without *paradigmata*, almost all the variations any primitive *Hebrew* word or *root* is liable to from all the circumstances of *time*, *number*, *sex*, or *person*: The same variations were afterwards drawn up as *paradigmata* or examples to those rules, in one quarto page. There is yet another way of expressing those variations communicated to you in this Letter, shewing all the possible variations any word can receive from any *letter*. This *alphabetical* form of grammar will serve the purpose of an *analytical* key to resolve or decipher the *Hebrew* language as soon as you are acquainted with the characters.

א prefixed to the root forms 1st pers. fut. אמסר or אמסור, from מסר *delivered*. Observe, the fut. in *kal*, *niphal*, *hophal*, are the same; in *hiphil* it is אמסיר; in *hithpael* ת follows א, as אתמסר. *Kal* is the first and most simple conjugation: *Niphal* is the passive. *Hiphil*, the 2d conj. signifies *to cause to do*: *Hophal* is the passive. *Hithpael* the 3d conj. is reciprocal.

cal. Verbs having א, ה, ו, י, in the root, sometimes reject them in the formation. Some verbal nouns have א prefixed, as אצבע *a finger*, from צבע. Sometimes א is a *Chaldee* termination.

כ the preposition *in, with, to, for, against*, &c. and is often prefixed to nouns and verbs.

ה in the beginning of a word is an article, sometimes demonstrative, sometimes relative: It is a note of admiration and interrogation, for which the *Masorites* invented no point. It also forms the imperat. and infinit. of *niph.* as המסר. Prefixed to the root, it forms *hiph.* and *hoph.* except in the fut. and partic. which have it not. It forms *hithp.* when prefixed to the root, with ת after it, התמסר. But the fut. and part. are without it. In the end it is the sign of the fem. gend. as טובה from טוב, and in *statu constructo* is changed into ת. It is a pronoun of the 3d perf. fem. and also signifies *to a place*, as סדמה *to Sodom*. It is frequently paragogic.

ו prefixed is the conjunction *and*; placed before the last radical, as מסור, it forms the
part.

part. fut. imper. infin. of *kal*, and many verbal nouns. With ת after it, it forms the plur. of nouns fem. מסרות from מסרה. In the end it forms the plur. masc. of the imper. the 3d perf. plur. masc. præt. and the 2d and 3d perf. masc. fut. of verbs: Is also a pron. of the 3d perf. sing. masc. *his*, and is the termination of the 1st perf. plur. præt. מסרנו.

’ prefixed forms the 3d perf. fut. sing. and plur. and some verbal nouns. Before the last radical it is the characteristic of *hiphil*; but is not in the 1st and 2d perf. masc. præt. sing. and plur. nor in the 2d or passive part. nor in the 3d plur. fem. of the fut. nor in the 2d plur. fem. of the imperat. In the end it forms the plur. of nouns masc. with ם after it, as שנים; but the ם is in *statu constructo* rejected. It is the pron. affix *I, my*. Having ת before it, is the 1st perf. sing. præt. as מסרת. It is also the 2d perf. sing. fem. fut. and imper. It forms many nouns verbal, numeral, &c.

כ, prefixed to nouns and verbs, signifies *as, according to, how, when*. In the end it is *thou, thine*, pron. affix, with ’ before or after it, כי, יך, fem. *thou, thine*; to which the masc. is בה. *Ye or your* is כן fem. כם masc.

ל is

ל is prefixed to nouns and verbs, and signifies *to, for, upon, &c.*

מ prefixed is the prep. *of, from, with, &c.* It forms the part. in *hiphil* and *hithpael*, as ממסר *hiph.* מתמסר *hithp.* from מסר. It also forms many verbal nouns. In the end, with or without ה before, or ו after it, is the pron. masc. affix, *they, their*, הם, לו, להם. Nouns pl. masc. end in ם with ׳ before it, as טובים.

נ in the beginning forms *niph.* the præt. and part. נמסר; the fut. of this conj. is the same with that in *kal.* The imper. and infin. is המסר. The 1st perf. plur. fut. of every conj. or form is made by prefixing נ, as נמסור and נתמסור in *hithp.* The first perf. plur. præt. has נ with ׳ after it מסרנו. Before ה in the end, it forms the 2d and 3d perf. plur. fem. fut. and imp. With ׳ after it, ני the pron. affix *me, mine.* Before ׳, as נו, *we, our*, also *his.* After כ, *ye, your*, fem. is כן. With ה before it, *they, their*, הן fem. But after ה, *her*, נה.

ש prefixed is the relat. article *which, who,*

ת prefixed forms the 2d perf. masc. 2d and 3d perf. fem. sing. and plur. fut. ת is always placed

placed before the 1st radic. letter in *hithp.* **התמסר**, except in verbs beginning with **ש, צ, ס**; in these **ה** is placed before, and **ת** after the 1st radical letter; but after **צ** it is changed into **ט**. In the end **ת**, with and sometimes without **י** before it, is the plur. fem. of nouns; also the sing. fem. of nouns *in regim.* or construction, as **צדקת** from **צדקה**. It forms the 2d perf. sing. and plur. masc. and fem. præt. **מסרתן** fem. plur. **מסרתם** masc. plur. **מסרת** sing. Having **י** after it, is 1st perf. sing. præt. **מסרתי**.

THE use of this *alphabet* is so plain, that I think it unnecessary to send you many examples: The following will, I hope, be sufficient. **בהסרך אשמחה**. I find by the *alphabet*, that **א** is the sign of the 1st perf. fut. and that **ה** in the end may be paragogic; there are left the three letters **שמח**, which in the Lexicon signifies *to rejoice*; therefore **אשמחה** *I will rejoice*. By the *alphabet* **ב** in the beginning of a word may be the prep. *in*, and **ך** in the end the pron. *thee* or *thy*; there remain the three letters **חסר** *mercy*; therefore **בהסרך** *in thy mercy*. **ישמעו וישמחו**. The sign of the 3d perf. plur. fut. is **י** in the beginning, with **ו** in the end; **ו** prefixed is the conjunct. *and*; these removed, there remain **שמח**, and **שמע** *to hear*; therefore **ישמעו וישמחו** *they shall hear and rejoice*.

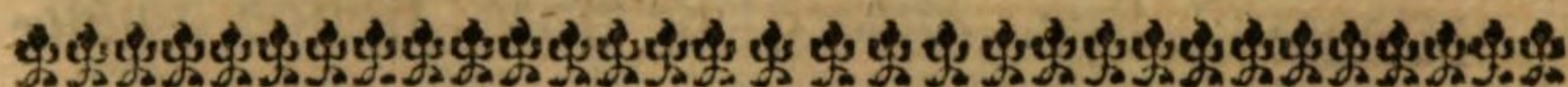
You

YOU see, Sir, that by this *alphabet* a person acquainted only with the letters may investigate the *root*, and accurately analyse and translate *Hebrew*.

THE *Lexicon* I promised you shall be sent with the next Letter from,

S I R,

Yours, &c.



L E T T E R VII.

S I R,

HAVING acquired a familiar acquaintance with the most useful rules in grammar, you must now furnish yourself with a copious collection of words; in which you will be greatly assisted by the affinity there is in sound and sense between many words in *Hebrew* and *English*, and the other languages you have already acquired. I have added to the collection published in the former edition several words from the *Chaldee* and other dialects, which are not explained in the following *Lexicon*. Many more than these might have been

been collated, and another collection added of such words as have only an affinity in sound. If you please, you may extract all that are in the Lexicon by the help of the Index, and bring them under one view. But the Improvement of this short scheme I leave to your own future observations and experience.

א

אב *abba*, abbot.

אבה and אוה *aveo*, desire.

אבובא C. Syr. *aubois*, or flute. hence *ambubaiæ*, minstrels in Hor.

אבן a level, *even*.

אבס *obesus*, fat.

אברא, C. *membrum*, *membra*. h. *fi-bra*, a fibre.

איל *evil*.

אגם, C. *ango*, *gemo*, *anguish*, groan.

אגן *αγχιον*, a cup.

אגר *αγειρω*, gather.

אגרא, C. Syr. *merces*, from אגר *hired*. h. *αγορα* a market, and *αγοραζω* to buy.

אדון *αδωνις*, *don* Span. *dominus*.

אהל a tent. *αυλη*, *aulæum*, hall.

אובריזין *οβριζον*, *obrizum*, fine gold.

אימא, C. Syr. *אומי* *ομοω*, *ομνυω*, *ομνυμι*, to swear.

אוריזא, C. *ορυζα*, *oryza*, rise.

אזא to burn. h. *αζα* foot.

- אֶזְרָא *σειρα*, a chain.
 אֶזְרָא *οθονη*, linen or thread. h. *Aθηνη* Minerva.
 אֶכְלָא to eat, food. h. *מַאֲלָא* *macellum*, a market, which comes from *מָכַר* to sell.
 מֵאֶלֶךְ, from *אֶלֶךְ* *molest*.
 אֶנִּיָּה *ανια*, sorrow.
 אֶעֱרָא, C. *οεω*, excite.
 אֶפֶע *φαω*, shine.
 אֶצִּיל *axilla*, *aiselle*, arm-pit.
 אֶרְנָא *ornus*, wild ash.
 אֶרֶן *νημον*, monument, urn.
 אֶשָּׁא *εῤια*, fire. h. *Vesta*, and *assō* to roast.

ב

- בֶּאֱשָׁא *base*.
 בִּבְלָא *babble*.
 בִּגְדָא food. h. to *beg*.
 בִּדְלָא *βδελλα*, *bdellium*.
 בִּזְוִיָּא *βυσσος*, *byssus*, linen.
 בִּזְוִיָּא *βυττις*, *bottle*.
 בִּמְהָא *βημα*, high place. h. *βωμος*, an altar.
 בִּצְאָא C. Syr. in-vesti-gate.
 בִּקָּא, C. *πηγνυω*, *figo*, *fix*. h. *peg*.
 בִּרָא, C. Syr. *foras*, *foris*, abroad. h. *far*.
 בִּרְחָא *broth*.

ג

- גִּאָּה *gay*.
 גִּבְהָא high. h. *gibbus*, *gibbet*.

גבר κυβερναω, *gubernare*, govern.

גדר *gather*.

גוד, C. קוט *cut*.

גלד, C. *gelidus*.

גלף, C. γλυφω, *sculpo*, engrave. *Sculpture*.

גמל καμηλος, *camelus*, camel.

גת a wine-press. h. γηθω, *gaudeo*.

ד

דו δυω, *duo*.

דום *dumb*.

דור *duro*, endure.

דוש *dash*.

דהא διχω, *dejicio*.

דלה, C. δειλος, afraid.

דמא δεμας, as or *like*.

דק δοκεω, *seem*.

דקר stab. h. *dagger*.

דתא, C. *lex*, *ordo*. h. ταττω, to order.

ה

הבן εβενος, *ebenum*, ebony.

הוא *be*.

הכא, C. *εκει*, *hic*, here. h. *ecce* behold!

הך, C. *went*. h. *ἤκω*, come.

הן, C. *ην* *if*. *en*! behold!

הר ορος, mountain.

הרס *barrafs*.

ז

זֶהר a light. *σερ* the sun. *σειρion* a star. *σει-εμος*, *Sirius*, the dog-star. h. *azure*.

זָכָה and דָּכָה pure, just. h. *δικη* justice.

ח

חֵבֶל cord or cable.

חָדָא and חָדָה, C. Syr. *γαδομαι*, *gaudeo*.

חֹל howl.

חֵלְבָנָה *χαλβανη*, *galbanum*.

חֵלֶק *κολακευω*, flatter.

חֲסִי, Syr. *ὁσιος*, holy.

חָפָא, C. Syr. *cover*. h. *κυπας* cloak or bed-cover.

חָרַח *χαρ-τρω*, *χαρ-αω*, *-ξω*, *scratch*.

ט

טָגַן, C. to fry. h. *τηγανον* a frying-pan.

טָל cast. h. *tuli*, *tollo*.

טָלַע *τηλε*, *procul*.

טָר, C. *τηρεω* preserve.

טָרַף *τρεφω*, nourish.

י

יַי *οινος*, *vinum*, wine.

יָלַר a lad.

יָפָה *ιφιος*, handsome.

יָרָא revered. *ιερος*, sacred.

יָרַשׁ inherit, *hæres an heir*.

יֵשׁ is.

D

כש

כ

- כּוּשׁ *χους*, cup.
 כּלּוּב *καλυβιον*, cage.
 כּמּוֹן *κυμινον*, *cuminum*, *cumin*.
 כּנוֹר *canorus*.
 כּפּל Heb. קפל Cald. *couple*.
 כּפּר *cover*; also *κυπαριστος* *cypress*.
 כּרּוֹ *κραζω*, proclaim aloud.
 כּרּוֹם *κροκον*, *crocum*, saffron.
 כּתּוֹן *χιτων*, a vest.

ס

- לּאֵךְ *legare*, *legate*; *laquais*, Fr.
 לּאֵן, Arab. *mollem esse*. h. *ληνος*, *lana*, wool.
 לּבּוֹן Heb. אלבן Syr. *albus* white.
 לּהֵג study; *ληγω* say; *lego* read.
 לּהֵט, Syr. *flammare*, h. *laetor* rejoice.
 לּוֹט *ληθω*, *lateo*, *latent*.
 לּחֵךְ, Cald. *λαιχω*, *lingo*, *lick*.
 לּישׁ *λεις*, *leo*, *leonis*, *lion*.
 לּעֵב, Cald. *λωβη*, *λωβευω*, *loff* or *laugh*.
 לּף, C. *amplecti*. h. *ληβω*, *λαμβάνω*, *take*.
 לּקּא *ληκω*, *found*.

מ

- מּאס *μισω*, *μισος*, *hate*.
 מּדּה *modus*, *mode*.
 מּוט *motus*, *moved*.
 מּור *μυρρα*, *myrrha*, *myrrh*.

L E T T E R VII. 51

מחה abstergere, delere, h. *μαχη, μαχομαι*, fight.

מסמ come, arrive. h. *meet. meta, limit.*

מטל *μεταλλον, metallum, metal.* Arabicè cudit, cudendo extendit. In Hebrew the radix is lost.

מיל, C. Syr. *μιλιον, miliare, mile.*

מן quid? *μεν, num.*

מסך *μισγω, misceo, mix.*

מצע, C. *partiri.* h. *μεσος, medius, metzo* It. middle.

מרע *ægrotare.* h. *μεραινω, marcescere* facio.

משורה *mensura, measure.*

נ

נו *νωι, nos, nous, us.*

נכה strike. **נכס**, C. *flay.* h. *νεκυσ* dead.

נכה *neco, kill; noceo, noxious.*

נרד *ναρδος, nardus, nard.*

נתר *νιτρον, nitrum, nitre.*

ס

סל to flow. h. *σαλος, salum, the briny ocean. sal, salt.*

סבכא *σαμβουκη, sambuca, sackbut.*

סב, C. *σηκος.*

סובנין, **סובנין**, C. *σαβανον.*

סיף, C. *ξιφος, sword or knife.*

סכל, Syr. *σκυλλω.*

סכס numerare, computare. h. σηκος weight,
σηκωμα equilibrium.

סלד harden. *solidus, solid.*

סלן, סילון, C. σωλην, σολην, *solen.*

סמל imago. h. *similis, similar.*

סנא, C. σινω hurt. h. *sin.*

סנדל, C. σανδαλον, σανδαλιον, *sandalium,*
sandal.

סס σης, a moth.

ספיר σαπφειρος, *sapphirus, sapphire.*

ספר to number or cypher.

סרבל, C. σαραβαλα, *saraballa*, an outer gar-
ment.

סרס, C. σαρξ flesh.

מסתר from סתר hid. h. μυστηριον *mystery.*

סתר, C. demolish. *στερω, στερεω, sterno. στερεω*
orbo.

י

עד ad, unto.

עדא transire. h. ὁδος a way.

ערן ἡδονη, pleasure.

עילא, C. κίλλος, an afs.

עכס tinkling ornament for the feet. to dance.
h. σιγχας, *soccus, socco Ital. sock or shoe.*

עמא, C. αμῖς, αμίδας, *matula*, a chamber-pot.

ענא φ-ανα-ος, *agnus.*

ענת, C. time. h. ενιαυτος, a year.

עסק, C. ασκεω, *exerceo.*

ער, C. an enemy. ערער h. αρες, *m-ars*. war.

ערב, Syr. to sift. h. ערבלא C. αροπιον, αρο-
πινον, a sieve.

פ

פאר adorned, *fair*.

פנ *figus*, *fig*.

פגר *piger*.

פחלץ, C. *pellis*, skin or peel.

פלג *πελαγος*, *pelagus*.

פלט *φυλαττω*, preserve.

פלך, C. *πελακυσ*, *falx* a falchion.

פלק, C. פילגש, H. *παλλακη*, *pallaca*, *pellex*

פסק, *pesco*, com-*pesco*, restrain.

פסקיתא, Syr. *φασκια*, *fascia*.

פצח, C. exult. ψια joy. ψιαδω, πιαζω, to sport.

פציה *spotted*. πασσω variegate.

פרא *fera*, wild beast.

פרדס *παρδεισος*, *paradisus*, *paradise*.

פרוע, C. hair. h. *peruke*.

פרט to *part*, break or distribute. *partior*,
pars.

פרי fruit, *pear*, *perry*.

פרך *ferox*, *ferocia*, *fierce*. Syr. *frico*, to rub.
Cald. *frango* break.

פרן to endow. φερνα dowry. *paraphernalia*,
all besides the dowry.

פרס, C. *pretium*, *price*. also *præmium* or
prize.

פרע, C. *pro-pero* hasten.

פת, C. *frangere*. h. *πνθω*, *patior*, *passus*, *passive*.

פתה *πειθω*, *persuade*.

פתח *πεταω*, *fly*.

פתן *πυθων*, *python*, a serpent.

צ

צר *side*.

צנא *zeyne* Germ. *zaino* Ital. a basket.

ק

קדר *ater*, *dark*.

קדרא *κυτρα*, *χυτρα*, *pot*.

קום *arise* h. *come*. *κυμα* *furge* or *wave*.

קלף, C. *κελυφ-ος*, *bark*, *scale*, *shell*, *glove*.

קנה *καννα*, *canna*, *cane*.

קנמון *κινναμωμον*, *cinnamomum*, *cinnamon*.

קרן *κερας*, *cornu*, *horn*.

ר

רדר to extend or draw. a veil. h. *rideau*
Fr. a curtain.

רבש *riches*.

רעה *ραιω*, *erase*.

רעש *rush*.

רקר *subfilivit*. h. *racket* and *rocket*.

ש

שאון *sonitus*, *sound*.

שבע *επτα*, *septem*, *seven*.

שנים

שִׁה *eloquium cordis, querela, sigh.*
 שִׁר *σειρα, a chain.*
 שָׁכַן *dwel. h. σκηνη habitation.*
 שָׁכַר *sicera, cyder. שָׁכַר Syr. αιχρον filthy.*
 שָׁעַם, C. *χιζω findo.*
 שָׁפַד, C. *a spit.*
 שָׁפַל, C. *depress, Arab. bottom. h. σφαλλω*
supplant.
 שָׁק *σακκος, saccus, sack.*
 שָׁקַל *weigh. h. a scale. siclus, a sicle.*
 שָׁשׁ *ἑξ, sex, six.*
 שָׁשָׁן *σασον, a lilly, Susan.*

ת

תּוֹרְפִיתָא *turpis, turpitude.*
 תִּלַּשׁ *τιλλω, pluck or tear afunder.*
 תִּמָּה *θαυμα wonder.*
 תַּמָּר *palm-tree. tamarine.*
 תִּפְסֵם *contain, h. τοπος a place.*
 תִּרְתִּיר *tur-tur, turtle-dove.*
 תִּרְיָה *δρυς, trees.*
 תִּרְעָה *θυρα, thur, thor Germ. a door, and ob-*
turo to shut.
 תִּרְיָה *idol. h. θεραιπειω worship. תִּרְיָה θρωπιω,*
irrideo, mock,

AFTER this collection I take my leave,
 assuring you, that if by these Letters I shall in

any degree promote the study of the oriental dialects, my design is answered : If the success is not equal to my expectation, the disappointment is to myself alone, who am well satisfied with having *attempted* the service of *learning* and *religion*. I am not very fond of passing for a writer of Dictionaries and Grammars ; nor had I ever engaged in this way of writing, if I had not imagin'd Grammar capable of great improvement ; with what reason, do you and every candid reader judge.

Valeat quantum valere potest.

I am,

S I R,

Your most humble servant.



A N H E B R E W
L E X I C O N,

Containing all the
Primitive Words in H E B R E W,
A N D
Many Deriv'd W O R D S in that and other
L A N G U A G E S:

WITH THEIR
Various Significations in *Hebrew* and *English*.
Free from the *Masoretic* Points.

To which is added
An Alphabetical TABLE or INDEX of all the
English and other Words in the LEXICON ;

WITH A
Reference by Figures to the original *Hebrew*.

The SECOND EDITION, Enlarged.

*Turpe est difficiles habere nugas,
Et stultus labor est ineptiarum.*

Mart.

THE
AN
LEXICON
Primitive Words in Hebrew
AND
Many Derived Words in that and other
LANGUAGES

WITH THEIR
Various Significations in Hebrew and English.
Taken from the Masoretic Points.
To which is added
An Alphabetical TABLE or INDEX of all the
English and other Words in the LEXICON;

WITH A
Reference by Figures to the original Hebrew.
The SECOND EDITION, Enlarged.

Types of different bodies used
in printing of this work.
Mans

TO THE
R E A D E R.

THIS Lexicon contains, in a contracted form, materials for one of a much larger bulk ; but if it is not liable to the charge of obscurity from omitting the repetition of the first and second radical letters, the less the size, the more manageable the book.

Is it not superfluous to repeat the same letter above 180 times, which may so easily be supplied ? It seems to me at least a natural and easy abbreviation ; by which a very large collection of words, all the words in the language, may be brought into a short view, and contain'd within the compass of a few pages. This may perhaps be some relief to the memory, in assisting which, no possible Aid or Advantage is ever to be rejected.

IN

IN compiling the following *Lexicon*, I have, among other Authors, consulted *Cubus Hebraicus* and *Racines Hebraiques sans points*, of which last book (to use the words of the learned editor of *Mascler's Grammar*) it may be truly said, *Exiguum quidem, si molem spectes, illud Lexicon; at omnium quotquot hactenus prodire multo locupletissimum.*

IN the etymological parts I have used the assistance of many Authors, particularly *Guichard, Vossius, Junius, Martinus*, and *Becman*.

IN using the *Lexicon* (which contains all the *original* words in *Hebrew*, and many derived words in that and other languages) you will find the first letter of the *radix* standing by itself, alone, at the head of each paragraph, and in the middle of the page; prefix this to the second radical, which has a flower or ornament on each side of it; to these two add the third radical, which is a letter to be found between the second radical, and the next ornamented letter. *Ex. gr.* For the sense of *רִנ*, I look under *ר*, and in alphabetical order find **ר**; then carrying my eye on,

To the Reader.

5

on, I find the third radical letter ג to gird, which is the meaning of אור.

For the sense of סבר I look under ס for the second radical *ב*; and after that I find the letter ר C. *believe*. סבר therefore signifies to believe. C. shews the word to be *Chaldee*. Where Syr. is used, the word is *Syriac*.

For עלו I look under ע for the second radical *ל*, and after that I find ע ז ע ז ע ז *rejoice*; which shews that עז עז עז *signify to rejoice, to leap or dance for joy*.

For the meaning of פלג under פ I find *ל*, and after it the third radical ג, *divided, &c.* פלג therefore signifies to *divide*.

I design'd at first to have distinguish'd the second radical by having it of a larger size than the ordinary letters, but for want of *literæ majusculæ* the printer was obliged to use flowers or ornaments; which is so remarkable a distinction, that the reader will, upon the slightest inspection, immediately discover any root.

THE

THE word contained within hooks or brackets, is not always the immediate sense of the *Hebrew* word, but a derivative, included in this manner, that the course of the significations of the *Hebrew* may not be interrupted. *Ex. gr.* Look for **לָבַח**; turn to **לָבַח**, and you will find the second radical is the next letter, and the letter marked **י**. is the third radical of **לָבַח**, which signifies *to bring forth*. From this sense of the word it is not improbable that [the mother of the Gods was called *κυβέλη*, *Cybele*]. But this remark is inserted in a parenthesis, that it may not interrupt the reader in his pursuit of the other senses of the *Hebrew* word. The next signification that occurs is, *to receive a pledge; to bind*: in this sense it bears some resemblance to the *Greek* verb [*οφείλω, to owe*], which is therefore inserted between brackets: but **לָבַח** signifies *a pilot*, and *a mast*; hence in parenthesis [*a cable rope, and a cobel or boat, καπηλην the place where the pilot sits to steer, καπηλῶς merchant or vintner; and perhaps πηδαλιον a paddle*]. After this follow other significations of the word **לָבַח**, as *band, cord, destiny, corrupt, deal corruptly*; and hence the words *κοβαλδω, κοβαλῶς, crafty*: but these not interfering with other significations of the *Hebrew* word, are with-

without brackets. But then the same word in the *Caldee* dialect admits of different senses and variations; and *cald.* is for *caldaice*; and חָלַל signifies *heu*; hence ἀβαλαι *alas*; also *cald.* to *strike*; hence κολαφος *colaphus*, a *slap* o' the *face*: it also signifies *to cut*; hence κυβαλῆς an *ax* or *hatchet*.

AGAIN, under י take כ the second, and ר the third radical, and you have עבר πειρω, παρῶ, *pass*. Here these *Greek* words, being translations as well as derivatives of the *Hebrew*, are without hooks; and ὑπερ, *super*, *over*, being translations and derivatives, are in a different character. But the following derivative is in a parenthesis [the ἀβοριγῖνες, *aborigines*, who according to *Dionysius* of *Halicanassus*, were not αὐλοχθονες, nor called *aborigines* from *ab* and *origo*; for they were not the first inhabitants, but born in the mountains, and so named ἀπο ορος and γενος, as he says; but I rather believe they were a colony that came by sea, and settled on the coast, than that they came from the mountains, and that they were called ἀβοριγῖνες from גִּי, *adjecto* } *caldaico in fine vocis*, and עבר *gens transfuga*; which is agreeable to *Genebrard's* opinion, that the *Aborigines* were a people driven

driven out of *Canaan* by *Joshua*, and came and settled in *Italy*, where they had *Sabatus* their king; a name, no doubt, taken from שבת or שבתון]. After this parenthesis, which is very contracted in the *Lexicon*, occurs another sense of this word, *passing* into the next world, *to die*. And then the word [βαρις] is inserted between hooks, with a reference to the word בור, under which you find βαρις to be the boat in which the dead were ferried over to their sepulchres in *Egypt*; hence *bier*. After this, other senses of this word are mention'd, as *coition*, *conceive* or *bear*, in *Hith-pael* *enrage*. And then *in parenthesis* the derivation of another *Greek* word [ὕβρις *furor*]. After this more significations of the word; *aber*, *Hebrew*, *passage*; [hence γεφυρα *a bridge*]: it also signifies, *opposite*, *beyond*, *because of*.

THE use of the supernal figures is to direct to any word in the *Lexicon*, from the *Index* or *Table* of words answering to or derived from the *Hebrew*.—If I find in the *Index* any of the above words derived from הבל, and would know whence it came, I look for the figure 5, that is the fifth letter under ה, and

and find it to be ל, and therefore the word sought to be חבל, and so universally. The reader will from these examples be enabled to determine how much is contain'd within the narrow compass of these few leaves.

AND here I should take my leave of him; but I must first insert an addition to the 71st and 72d pages of my first dissertation, where I compute the number of letters in the *Pentateuch*, or five books of *Moses*, to be 305,151, which is 1,174 more than in the MS. of *Perpignan*, which reckons the number of letters to be 303,977. “Which is nearest
“the truth, I there say, will not be readily
“determined by those who know how difficult it is to sum up such a number of letters:” and I am justified in having said this; for I have lately received an account of the numbers taken by *Meyer Cohen*, a Jewish teacher, learned in his own language, under the direction and for the satisfaction of a gentleman skilled in the mathematic sciences, who required the sum of the letters to be taken or cast up in small parcels, verse by verse; which was done, and the entire sums are as follow.

	ו	31530
	ז	30513
	ח	28052
	ט	27057
	י	26344
14472	יא	25095
10623	יב	
	יג	21570
	יד	18125
	טו	17049
	טז	15596
9854	יז	14111
4257	יח	
8610	יט	11960
3350	כ	
	כא	11247
	כב	7186
	כג	7032
3976	כד	4810
834	כה	
	כו	4694
2925	כז	3992
1067	כח	
	כט	2198
	ל	2109
	לא	1833
	לב	1802
Total		304805

The Number of Letters in

<i>Genesis</i>	-	-	-	-	78064
<i>Exodus</i>	-	-	-	-	63529
<i>Leviticus</i>	-	-	-	-	44790
<i>Numbers</i>	-	-	-	-	63530
<i>Deuteronomy</i>	-	-	-	-	54892

Total 304805

According to my Account - 305151

Difference only - 346

According to the MS. of *Per-*
pignan - } 303977

Difference - 828

THIS confirms all that I have said upon the proportion of letters, and shews how little credit is due to *Masoretic* Assertions.



LEXICON.

2

¹אָבֶבֶת & אָבֶבֶת πατήρ, παππός, pater, father, abba, abbot, avus. ²אָבֶבֶת month of March. green corn. hence is derived אָבֶבֶת youth. ³אָבֶבֶת perish, destroy. ⁴אָבֶבֶת consent, will, hence aveo. ⁵אָבֶבֶת αἶλοι, alas. ⁶אָבֶבֶת point or edge of a sword. ⁷אָבֶבֶת pompion. ⁸אָבֶבֶת lift up. evaporate. ⁹אָבֶבֶת mourn. truly. having ¹ before ב, a river. ¹⁰אָבֶבֶת a level. stone. h. even. ¹¹אָבֶבֶת potter's wheel. feat for women in travail. h. some derive the fable of Niobe. ¹²אָבֶבֶת girdle. ¹³אָבֶבֶת fattened, stall, obesus, h. Apis, ¹⁴אָבֶבֶת, ¹⁵אָבֶבֶת, ¹⁶אָבֶבֶת blister. ¹⁷אָבֶבֶת in niph. dust, wrestle. ¹⁸אָבֶבֶת βεῖαω, οἰεμος, robur, strengthened, h. αἶρος, fair. ¹⁹אָבֶבֶת strong. wing. h. barrus. ²⁰אָבֶבֶת gathered. ²¹אָבֶבֶת heap, bunch. ²²אָבֶבֶת nut. ²³אָבֶבֶת drop. ²⁴אָבֶבֶת pool. ²⁵אָבֶבֶת bull-rushes. ²⁶אָבֶבֶת αἶρος, αἶρος, a cup, h. Aganippe. ²⁷אָבֶבֶת wings. ²⁸אָבֶבֶת αἶρος, gather, h. agger, a heap. ²⁹אָבֶבֶת epistle, h. αἶρος, letter-carriers. ³⁰אָבֶבֶת basin. ³¹אָבֶבֶת grieved. ³²אָבֶבֶת causes, things, events. ³³אָבֶבֶת then. ³⁴אָבֶבֶת reddened, red earth, man, ruby, h. ³⁵אָבֶבֶת, adamant. ³⁶אָבֶבֶת basis. ³⁷אָבֶבֶת lord, ³⁸אָבֶבֶת, dominus.

minus, don sp. ³⁵ ἄδρος, glorious, splendid.
 [h. pure *æther*, αἰθήρ] robe. February. ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ 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$\alpha\tau\omega$, ruin. cloud, vapour. פֶּלֶא polecat, or crow, or vultur. where. הוּא how. קֹרֶן strength, ram, stag [h. $\epsilon\lambda\lambda\omicron\varsigma$ a fawn]. threshold. עֵץ C. $\upsilon\lambda\eta$ tree, h. *alnus*. $\epsilon\lambda\alpha\iota\nu\omicron\varsigma$ the olive. אָרָם terrible. אֵין none, not. h. $\alpha\nu\epsilon\upsilon$ without. הֵנָּה *epha*. where, in the mean time. אָדָם man. h. $\epsilon\acute{\iota}\varsigma$, $\omicron\varsigma$, *is*. also *is*, *vis*, strength. *vir* a man from *vis*, and from *vir*, *virtus*, and *virago*. אֵפֶסֶת the apple of the eye. קָרָן strong, rough. סֵפֶת September. h. *autumn*. אֵין indeed, only. אָכַל eat, devour, food. h. $\alpha\kappa\omicron\lambda\omicron\varsigma$ bit of bread. $\kappa\omicron\lambda\omicron\nu$, $\chi\iota\lambda\omicron\varsigma$, food. $\chi\omicron\lambda\alpha\varsigma$, $\kappa\omicron\lambda\omicron\nu$, intestines. $\chi\epsilon\iota\lambda\omicron\varsigma$ lip. $\kappa\omega\lambda\eta\nu$ a gammon of bacon. also $\kappa\omega\lambda\eta\nu$, *culina*, kitchen. *colo* to strain, *culinder*. prefix מ , *m-acellum* a market. prefix מ and add ת to the end, $\mu\alpha\chi\epsilon\lambda\eta$ a clever. אֵין surely. אָפֶן bent open, palm of the hand. אָגֶר *agricola* husbandman. h. *ager*, *acre*. אֵין no, not. because. against. upon. concerning. in. with. towards. to. אֵין *hilum*, *nihil*, *nil*, nothing. vain. h. idol. אֵין great hailstones. אָהַל howl, swear, cursed. ram. oak. h. prefix ב in $\beta\alpha\lambda\alpha\nu\omicron\varsigma$ an acorn, quæ est in quercu. אֵין God, gods, angels, lords. אֵין behold, although. אֵין the month *Ælul*. אֵין *oleo*, stink. אֵין bind. dumb. porch. אֵין widower, אֵין *almuggim*-trees. אֵין learn. chief. ox, thousand. h. $\pi\omicron\lambda\upsilon\varsigma$ many. $\alpha\lambda\phi\omega$ find. $\epsilon\lambda\epsilon\phi\alpha\varsigma$ elephant. $\phi\upsilon\lambda\eta$ tribe. אֵין leader, teacher. אֵין

αλατος, importune, pres. prefix ν, h. *molest*.
 Σ¹¹⁰ αμμια, μαμμη, *mamma*, mother, people,
 [h. *amo* love]. if. ¹¹¹ cubit, *μαια* nurse, hand-
 maid. aqueduct. cross-road, h. *οιμη* road. ¹¹²
 is weak, languish, perish. ¹¹³ nursed, is strong.
 [h. *μενος*, artificer. h. *a man*]. is faithful, h.
μην truly. ¹¹⁴ faithfulness. ¹¹⁵ strong. ¹¹⁶ said,
 extolled. h. *ρημα* (potius à *ρεω*), and *rumor*.
ερμης mercury, *ερμηνευω* interpret. ¹¹⁷ lofty
 branch, h. *ramus*. ¹¹⁸ yesternight. Σ¹¹⁹ when,
 where. ¹²⁰ mourn [h. *ανια*, *nænia*]. approach.
 deliver up. happen, give cause or occasion. how,
 [h. *ινα* that]. to sail, ship [h. *ναυς*]. ego I, h. *unus*.
any. ¹²¹ groan, sigh. ¹²² lead, plumb-line or
 level. ¹²³ compel, h. *onus*. ¹²⁴ angry. Σ¹²⁵ *ανο-*
παια bird of prey. ¹²⁶ cry out. h. *ango*, *an-*
guish. ¹²⁷ mortal. *αινος*, miserable, *νοστος* sick.
¹²⁸ Σ¹²⁹ granary, store-houses. ¹³⁰ *σινω* mischief.
 h. *sin*. ¹³¹ gather. remove. h. *σπαω* draw, *νο-*
σφιζω withdraw, *νοσφην* apart. ¹³² bind. h. *σειρα*
 a chain. Σ¹³³ even. also. nose. οψ, οπος, *face*.
 wrath. ¹³⁴ cloak, put on, covered. ¹³⁵ a cur-
 tain. ¹³⁶ an *epha*, οπιαω. εψω dress meat. bake.
 h. *oven*. αλαρ a sort of cake. ¹³⁷ *πελος*, *pullus*,
pallor, *pale*. darkness. ¹³⁸ wheel, measure, time.
 h. *απνην* a carriage. ¹³⁹ failed. only. none. end.
¹⁴⁰ *nothing*. ¹⁴¹ οφis, viper. hyæna. ¹⁴² *αμφι*
 surrounded. ¹⁴³ *empecher* Fr. refrain or contain
 himself,

himself, *in hitbp.* ¹⁴³ torrent [h. *πηγη* a fountain]. strong. ¹⁴⁴ treasure, tribute. h. *affatim* abundantly. ¹⁴⁵ veil, *τεφρα* dust, ashes. h. *frio* to crumble. h. *Africa*. ¹⁴⁶ chariot. ¹⁴⁷ *axilla, aisselle* Fr. arm-pit. h. *ala*, wing. ¹⁴⁸ near. reserve. separate. h. *solus*. ¹⁴⁹ *σωρευω, σωρος, acervus*, amafs. h. *θησαυρος* treasure. ¹⁵⁰ wild goat. ¹⁵¹ very strong. ¹⁵² pit. den. lie in wait. view. ¹⁵³ weave. h. *αραχνη, araneus, araine*, or spider. *εργαση* Minerva, *εργον* work. ¹⁵⁴ gather, pluck. h. *αιρω* lift up. ¹⁵⁵ cedar. ¹⁵⁶ stable. ¹⁵⁷ go, h. *ερχομαι*. ¹⁵⁸ lion. ¹⁵⁹ is long, prolonged. h. *αρκυς* a net. *ορεγω* stretch out. *αρκεω* *arceo*. ¹⁶⁰ palace. ¹⁶¹ *ornus*, wild ash, or fir. ¹⁶² *νηλον* urn, or tomb. ¹⁶³ a hare. ¹⁶⁴ *ερα* earth. h. *Ceres*. ¹⁶⁵ C. earth. h. *ωχρα, ochra, ocre*. ¹⁶⁶ *αρα, αραομαι* curse. ¹⁶⁷ betrothed. h. *οαρες, uxores*. ¹⁶⁸ speech, desire. h. *αρεστον* *arest*. ¹⁶⁹ fire. h. *εχαρα, εςια, vesta. assò, æstus*. [h. *אש* *אשתא*, or *Ἡφαιστος*, Vulcan, father of fire]. ¹⁷⁰ stream. ¹⁷¹ sacrifice, or burnt-offering. woman. ¹⁷² testicle. h. *οσχνη* *scrotum*. ¹⁷³ *αλτος, saltus*, grove. ¹⁷⁴ *μυσος, mechant* Fr. is guilty, made desolate. ¹⁷⁵ astrologer. h. *σοφος* *sapiens*. ¹⁷⁶ collop of flesh broiled. ¹⁷⁷ *σπατελη, σπελεθος* dung. ¹⁷⁸ go. blessed. that, who. because. ¹⁷⁹ support. [h. *αυς* strong]. bottle. [h. *ασκος*] flower of the vine,

the boat in which the dead were ferried over to their sepulchres in *Egypt*. h. *bier*, and *bury*, ³² *blush*, ashamed, *abashed*. h. *vitium*, *vice*, *base*, ³³ *despised*. ³⁴ *robbed*, *spoiled*. ³⁵ *lightening*. ³⁶ *scattered*. ³⁷ *abhorred*. ³⁸ *trial*, *examined*. ³⁹ *chosen*, *youth*. ⁴⁰ *spoke*. h. *βατλος* and *battology*. ⁴¹ *confide*. ⁴² *ceased*. h. *βαταλος* effeminate. ⁴³ *belly*. ⁴⁴ *pistacia* nuts. ⁴⁵ *O!* (beseeching). ⁴⁶ *between*. ⁴⁷ *egg*. ⁴⁸ *house*. h. *batir* Fr. to build. ⁴⁹ *palace*. ⁵⁰ *βακχνη*, *bacca*, mulberry or pear-tree. ⁵¹ *wept*. ⁵² *first-fruit*, *first-born*. ⁵³ *no*, *not*. ⁵⁴ *in high*. *βληχρος* comforted, laugh, smile. ⁵⁵ *παλυνω* grown old, *παλαι* of old, *παλαιος*, *vieil* Fr. ⁵⁶ *confound*, *mix*. ⁵⁷ *pell-mell*. ⁵⁸ *shut*. held with a bridle. ⁵⁹ *cultivate* figs or sycamores. ⁶⁰ *swallowed*. h. *φαλαινα*, *balæna*, a whale. ⁶¹ *except*. ⁶² *laid waste*. ⁶³ *unless*. *not*. ⁶⁴ *height*. h. *βωμος* an altar. ⁶⁵ *son*. ⁶⁶ *builded*. ⁶⁷ *enraged*. ⁶⁸ *βοτρυς*, *sour grape*. ⁶⁹ *boiled up*. *besought*, *fought*. ⁷⁰ *by*. *for*. ⁷¹ *kick*. h. *πατέω*, *walk*. h. *pat* for *paw*. ⁷² *married* [h. *φαλλος*], *loved*, *ruled*, *husband*. ⁷³ *πυρ* burn, *φαρος* fire, *βραζω* boil up. *destroy*, *mad*, *foolish*. *baro*. h. *φνη*, *brute*, *bear*. ⁷⁴ *frighten*. ⁷⁵ *boueux* Fr. mud. ⁷⁶ *onion*. ⁷⁷ *is covetous*, *oppressive*. *wound*. *torn*, *break*. ⁷⁸ *swell*, *puff up*,

up, dough. h. *vesica*, bladder. ⁷⁸ cut off as
in vintage. [h. *Bacchus*, *Bacchus*, *Bacchus*
priestess]. fortify. [h. *bastir* Fr. to build, and
bastion]. finest gold. ⁷⁹ lay waste, empty,
⁸⁰ half, cut asunder. ⁸¹ valley. ⁸² *quæro*, in-
quire. ox, *vacca*, *pecora*. [h. *πινεειον* butter].
morning. ⁸³ scourging. ⁸⁴ *posco*, seek for
with intreaty. ⁸⁵ chosen. *purus*, *pure*.
son. *puer*, *barn*. [h. *παρθενος* a virgin]. h. *Bar*
prefixed to proper names, as *Bar-tholomew*,
the son of *Ptolemy*. ⁸⁶ created. h. *πρασω*,
facio. ⁸⁷ hail. ⁸⁸ spotted as with hail. h.
some derive *bright*. h. *παρδος*, *pardus*, *leopard*.
⁸⁹ chose. eat. [h. *βορα* food. *voro*, *devour*]. grain.
h. *far*, *farina*, *barley*, *beer*, *barn*, *bread*. ⁹⁰ testa-
ment, compact. ⁹¹ *ferrum*, iron. h. *basaltes*, a
sort of marble, in strength and colour like iron.
⁹² fled. ⁹³ *bar*, bolt. ⁹⁴ *precor*, blest. curse.
bend the knee. h. *βραχνα* *breeches*. ⁹⁵ pool.
⁹⁶ C. nevertheless. *verum*, but. ⁹⁷ lightened.
[h. *βραχος* head of a spear, *βραχνης* sharp
points, *frico* to rub]. ⁹⁸ the carbuncle. ⁹⁹
thorn. [h. *βραχνα*, herbs or *brocoli*]. ¹⁰⁰
cleansed, polished. [h. *purus*, *verus*]. ¹⁰¹ fir.
¹⁰² dressed, boiled. [h. *vessel*]. ¹⁰³ spices.
¹⁰⁴ trample. ¹⁰⁵ delivered glad tidings. [h. *em-*
bassador]. *σαρξ* flesh. ¹⁰⁶ delay. ¹⁰⁷ *βατος*,
βατιον, a liquid measure. ¹⁰⁸ desolation. *ηλη*,
βατυλη,

βατυλη, πεταλη, *puella*, *pucelle* Fr. a marriage-able virgin. ¹⁰ run through. ¹¹ divided into parts. [h. *amputare*, and amputation.] C. after.

הַגָּדֹל גַּאִיּוּ proud, increase, lift up. h. pre-
fix הַ, *μεγας*, *magnus*, *mickle*, *much*. תִּי עֵי הַ
גַּאִיּוּ, magnificence, pride. ⁴ *ochion*, Egyp.
גַּאִיּוּ Aphri vocant coriander. ⁵ kindred. [h.
גַּאִיּוּ, *glos*]. redeemer, redeem, polluted. הַ עֵי
הַגָּדֹל גַּאִיּוּ lake. pit. back. *gibbus*, high. תִּי
eye-brows. הַ bald before. הַ, cheese. ⁵ limit,
border. ¹ *gobo* It. crook-back. ¹² *κωβιος*, *cup*.
hill. ¹³ stalk. ¹⁴ *vir*, *vires*. strengthen, man,
mighty one, prevail. ¹⁵ pearl, crystal. ¹⁶
roof. ¹⁷ bank or shore. a troop. coriander.
¹⁸ gathered in troops, cut, ravage. ¹⁹ *kid*. ²⁰
educate, raise, increase. ²¹ *δανλος* great. prefix
ד, a tower. ²² fringes. ²³ break down, cut
off. ²⁴ insult, blaspheme. ²⁵ inclose, hedge,
wall. ²⁶ heap of corn. ²⁷ this. ²⁸ *ακρω*,
υγιης, *υγιαυνω*, cure. ²⁹ prostrate, bend. [h. *γυ-*
gos, *gyrus*] stretch forth, or breath upon. ³⁰
cistern, *cave*, *cavaletta* Ital. *κωβαξ*, locust.
³¹ scale of fish. pride, back, middle [h. *εγγυη*,
sponsio], body [h. *γυιον* member]. ³² pluck off,
shave, bring up. ³³ *γοαω* groan. bring or go
forth. h. *κιω*, *cieo*, go. ³⁴ nation. ³⁵ *αγαλλο-*
μαι,

μαι, *galleſco*. γαλερος, *gaillard* Fr. leap for joy. glad. ³ϣ die, expire. ³η corpus, body. ſhut. ³η lion's whelp or *cur*. ſtranger. fear. dwell. ³ϣ clod, filth. ⁴ϣϣ pluck off. fleece of wool. treasure. [h. the royal treasure ſeized by the *Argonauts* was called the golden fleece]. mown graſs. ⁴ϣ C. treaſurer. ⁴ϣ ſnatch, oppreſs, take away by violence. ⁴ϣ *gazanbote* Sp. caterpillar or locuſt. ⁴ϣ root or ſtock. ⁴ϣ decide, ſnatch, cut off or aſunder. h. *ſarrio*. ⁴ϣϣ coal light-ed. ⁴ϣ belly, breaſt. ⁴ϣ ϣ valley. h. γεα, γαια, earth. ⁴ϣ nerve. ⁴ϣ αγαλλω, exult, rejoice. ικελος, κικελος, *alike, likenefs*. ſame age or condition. ⁵η ſhut. ⁵η σκιρρος chalk, lime. ⁵ϣ heap, fountain, γυαλα *phial*. ⁵ϣ κυλιω, κυλινδω, κυκλεω, roll [h. γληνη]. turn, dung. h. γλοιος filthy. ⁵ϣ barber. h. *glaber*, ſmooth. *calvus*, bald. ⁵ϣ C. orb or wheel. ⁵η ſkull. ⁵η ſkin. ⁵η go into captivity, diſcover. h. *clarus*, clear. ⁶η idols. ⁶η graze, ſhave, ſmooth. ⁶η roll or volume. ⁶η *glomus, gluma*, roll, twiſt round [h. a *clew*]. wrap. *embryo*. ⁶η ſolitary. ⁶η meddle. ⁶η *etiam*, alſo. ⁶η drink, hollow. [h. κωμη, *camella*, a ſort of cup. See *Athenæus*, l. 14.] a ruſh. h. κυμα a wave. ⁶η fiſt, hand, cubit. ⁶η recompence. bring up, ripen, wean [h. αμελγω, *mulgeo*, *milk*. μηλον, fruit and ſheep]. καμηλος a camel. ⁷η C. καματος pit.

⁷¹ consume, finish, fail, h. *μαελη* ashes. ⁷² *γανος*, garden. ⁷³ hide, steal. ⁷⁴ treasury. ⁷⁵ protect, shelter, cover. h. *μεγαν* great, *μαγιν* a shield. ⁷⁶ *γοαω* to roar. *μηκαομαι*, *mugio*, low or bellow. ⁷⁷ reject, abhor, miscarry. ⁷⁸ *jurgari*, to reprimand. ⁷⁹ *quasso*, tremble. ⁸⁰ wing, body, height. ⁸¹ vine. ⁸² *κυπρος* *cyprus*. ⁸³ brimstone. ⁸⁴ scurf or scab. ⁸⁵ *γαραγαρων*, throat. h. *γαραγαζω*, *gargarisma*, gargle. *γηρως* voice. ⁸⁶ berries. ⁸⁷ *radere* to scrape. ⁸⁸ *guerre* Fr. *gara* Ital. fight, contend, h. *γαυρος* *arrogant*. ⁸⁹ cut off. take away. stop. ⁹⁰ *κληρω*, *κληρος*, lot. ⁹¹ bone. top. ridge. ⁹² threshing-floor. h. *granum*, grain. grainery. ⁹³ break. desire. ⁹⁴ roll. sweep. h. *χειρος*, a fishing-net. ⁹⁵ saw, cut. *γρᾶω*, chew the cud. ⁹⁶ expel, drive out, wheat beaten out. h. *γηρως*, *Ceres*. ⁹⁷ rain. ⁹⁸ feel or grope. ⁹⁹ wine-press. ¹⁰⁰ instrument of music.

¹⁰¹ C. this. ¹⁰² mourn, be in tears, flow. die by famine. ¹⁰³ *κηδεω*, in pain or concerned for. ¹⁰⁴ vultur, kite, fly, cut the air. ¹⁰⁵ speak. a bear. dung. ¹⁰⁶ calumny. ¹⁰⁷ sacrifice. ¹⁰⁸ C. wall or lay of stones. ¹⁰⁹ *παλαθη*, cake of dry figs. ¹¹⁰ eagerly pursue. folder. join.

¹ *far, fari*, to speak. *verbum*, word. thing.
 pestilence. ¹² *dapes*, dainties. date. honey. h.
 τιθαίλαω, or τιθαίλωω, to make honey.
¹³ *bunch* on the camel's back. ¹⁴ *boat*. *δυκη*,
 fish. float. h. *δικτυ*, *δικτυον*, a net. *dagutus*, a
dolphin. ¹⁵ *increase*, multiply. ¹⁶ *rank*, stand-
 ard, fix a standard. h. *bidalgo* Sp. noble. ¹⁷
 corn, h. *δαγων* η *ζευς αροτριος*. ¹⁸ C. warm, set
 on eggs, heap. ¹⁹ *τιθη*, *τιθυσ*, teat or breast.
²⁰ *go softly*, go before. ²¹ C. gold. ²²
in niph. stupify, fright. h. *δειμος*, *δειμα*, *δει-*
μαινω, *deos*, *timeo*, *metus*. ²³ noise of horses,
 galloping. h. *τερω*, *tero*. ²⁴ *fished*. ²⁵ *τετρα*.
 beloved. *δειος*, uncle [h. *τηθη*, *tante* Fr. aunt].
 basket. ²⁶ *δυαω*, *δυη*, infirmity. ²⁷ cleanse,
 wash, cast out. h. *διωκω*. ²⁸ bruise in a mortar.
²⁹ silence, be still or silent. h. *dumb*. *μυδος*, *mu-*
tus, *mute*. ³⁰ contend, strive, judge. ³¹ C. dance
 or leap for joy. ³² *duro*, dwell. age, race, ge-
 neration. ³³ thresh or tread out corn. ³⁴
 impel, force or cast down. ³⁵ white millet.
³⁶ *δαιλω* compel, press forwards, hasten. ³⁷
 oppresses, press. ³⁸ *αδην* sufficient, omnipo-
 tent, C. [h. *Δις* Jupiter, *dis* rich, *εδ* *δα* the Greek
 augmenting particle]. that. ³⁹ ink. ⁴⁰ vul-
 tur, kite. ⁴¹ judge, judgment [h. *δηνος* coun-
 sel], contend. province. ⁴² fort, tower. h.
dike dug for defence. ⁴³ poor, con-
 trite,

trite. bruise. smite. ⁴⁴ roar of the sea. ⁴⁵ C.
recordor, remember. ram. ⁴⁶ slender, poor,
 lean. h. δειλος a servant. ⁴⁷ dance, leap. ⁴⁸
 draw water. lift. curl, or hair, or lace, or small
 thread. ⁴⁹ θολεω, θολω, trouble the water.
⁵⁰ bucket. ⁵¹ draw dry, exhaust, make poor.
 h. ταλας, δειλος, *doleo*. ⁵² pour out, drop. h.
 δελφους. αδελφοι uterini fratres. ⁵³ pursue, in-
 flame. h. θαλυκρος, θαλυομαι, burn. λυχνος,
link. ⁵⁴ door. leaf of a book. ⁵⁵ death,
 murder. αιμα blood. h. δεμας body. ⁵⁶ cease,
 still, silent. think or imagine. resemble. ⁵⁷ si-
 lent, still, cease, calm. τεμνω, *demno*, cut off.
 h. δαμαω to *tame*. ⁵⁸ dung. ⁵⁹ weep, tear,
 liquor. ⁶⁰ side or corner of a bed. ⁶¹ C. this, that. ⁶² wax. ⁶³ quench or extin-
 guish. ⁶⁴ τηχω, extinguish or consume.
⁶⁵ slander, back-biter. ⁶⁶ drive, beat, knock.
 θηκω bruise, break. ⁶⁷ thrust thro'. ⁶⁸ Pa-
 rian marble. ⁶⁹ thistle. ⁷⁰ contempt. ⁷¹
 goad. ⁷² *gradus*, stairs. ⁷³ to tread [h. τρεχω
 run], bend a bow, *track*, way. h. *dirigo*, direct.
⁷⁴ δραχμη, *drachm*. ⁷⁵ south, noon. ⁷⁶ a
 swallow, little bird, freedom. ⁷⁷ inquire, seek,
 search. ⁷⁸ to produce grass, tender herb or
 grass. ⁷⁹ δασυ fatten, reduce to ashes. ⁸⁰
 custom, law, statute.

ה

ִּהִי C. behold! lo! ִּהִי offering gifts.
 ִּהִי idol. vanity, become vain. h. *fabula. vilis.*
evil. ִּהִי εβενος *ebony.* ִּהִי astrologer, observe
 the stars. ִּהִי mutter. ηγεομαι, meditate,
 muse. plaintive. ִּהִי elegant. fit, right.
 ִּהִי acclamation, shout. ִּהִי stretch forth or
 give the hand. ִּהִי bruise, crush. ִּהִי C. bit or
 piece. footstool. ִּהִי myrtle. h. *bedera.* ִּהִי push
 or thrust. h. εδαφος the ground, εδαφιζω push
 to the ground. ִּהִי adorea, honour, adorn, fa-
 vour. ִּהִי alas! ah! ִּהִי heu, woe, alas!
 ִּהִי ετος *this, that, he, she.* ִּהִי praise. beauty.
 glory. majesty. ִּהִי to be. *Jehovah.* calamity.
 ִּהִי woe. ִּהִי C. to go. ִּהִי trouble. ִּהִי suffi-
 ciency, wealth. h. *Juno* goddesses of riches.
 ִּהִי sleep. dream. rave. ִּהִי woe. ִּהִי that,
 this, he, she. ִּהִי happen. εω, εμι, to be, am.
 ִּהִי how. ִּהִי sort of liquid measure. ready.
 ִּהִי καλια, temple, palace. ִּהִי insult, impu-
 dence. ִּהִי praise. [h. υλαω, απυλλω, *laus,*
laudo]. shine, [h. ηλιος, sun]. folly, [h. ηλεος,
 ηλαινω]. mad. ִּהִי τηλε beyond. ִּהִי walk. ִּהִי
 αλοαω beat, break. μυλλω *molo.* [h. ολμος a
 mortar]. hither, here, there. ִּהִי *malleus* a
mallet. ִּהִי to trouble. bruise. destroy.
 ִּהִי trouble. rage, roar. ִּהִי noise, tumult, mul-
 titude.

F

titude. ζ° speak, speech. noise. δ° dry matter
 easily burnt. melting or liquid. η° $\alpha\mu\alpha\rho\alpha$ pit.
 $\zeta^{\circ}\eta^{\circ}$ $\alpha\nu$ if, *en* behold! η° C. here, there, be-
 hold! $\eta^{\circ}\delta^{\circ}$ to quiet or silence. $\gamma^{\circ}\eta^{\circ}$ turn,
 change. overthrow. h. $\phi\epsilon\upsilon\gamma\omega$, *fugio*, put to
 flight. $\eta^{\circ}\zeta^{\circ}$ chariot. $\zeta^{\circ}\eta^{\circ}$ $\sigma\gamma\omicron\varsigma$ mountain.
 η° kill, murder. η° to be with child or conceive.
 h. $\sigma\alpha\gamma$ a wife, et h. forsan *whore*. δ° overthrow,
 destroy. h. *harrafs*. $\eta^{\circ}\zeta^{\circ}\eta^{\circ}$ $\upsilon\theta\lambda\epsilon\omega$, $\upsilon\theta\lambda\omicron\varsigma$ a
wittol. jeer. deceive. η° contrive mischief.

And. if. or. though. for. therefore. then.
 with. that. so. but. even. as. neither. Sometimes
 it is interrogative, sometimes a mere expletive;
 and often converts the fut. into the præt. and
 præt. into the fut. η° chapiter of a pillar. a
 hook.

$\zeta^{\circ}\eta^{\circ}\eta^{\circ}$ she leopard or panther, or a wolf.
 η° this, she. $\zeta^{\circ}\eta^{\circ}\zeta^{\circ}$ a fly, or any winged in-
 sect. η° endow, dowry. η° $\sigma\phi\rho\alpha\zeta\omega$ slay, sacri-
 fice, victim. feast. ζ° dwell. h. $\pi\omicron\lambda\iota\varsigma$, a city.
 $\zeta^{\circ}\eta^{\circ}$ skin or stone of grapes. $\zeta^{\circ}\eta^{\circ}$ *ce, ici* Fr.
 here. there. he. that. this. ζ° gold. clear wa-
 ter. fine sky. δ° defile, nauseate, abhor. h.
 $\zeta\eta\mu\iota\alpha$, detriment. η° warn, foresee. shine. h.
 $\sigma\epsilon\iota\gamma$, the sun. $\sigma\epsilon\iota\gamma\omicron\nu$, *aster*. $\sigma\epsilon\iota\gamma\omicron\varsigma$, dog-star.
 azure,

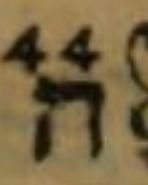
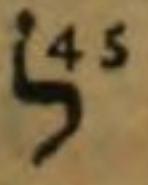
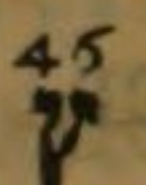
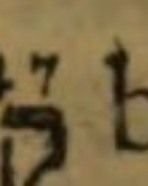
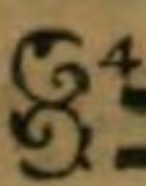
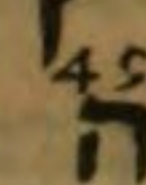
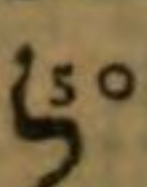
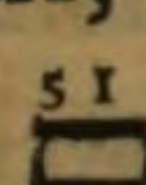
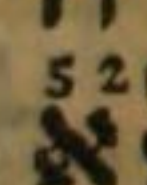
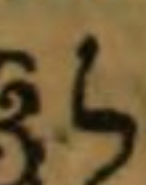
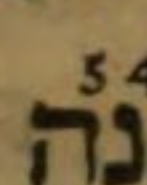
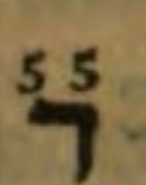
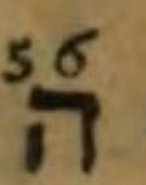
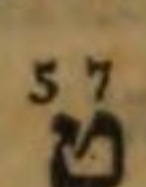
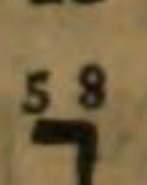
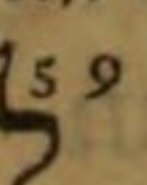
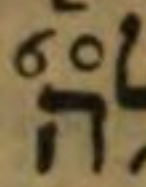
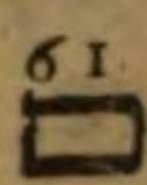
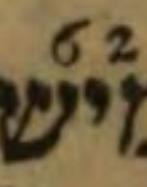
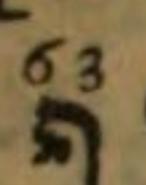
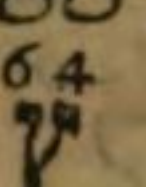
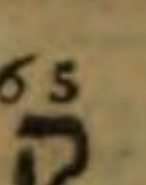
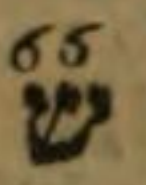
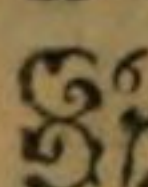
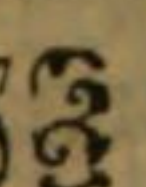
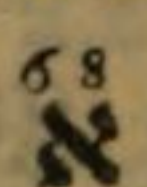
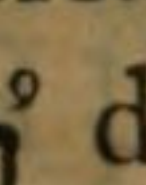
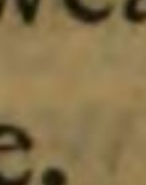
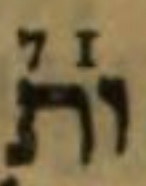
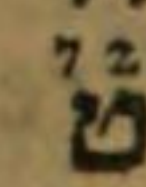
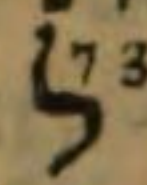
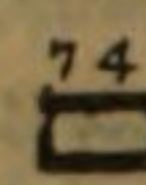
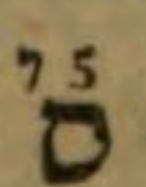
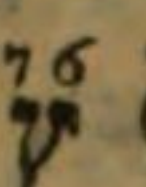
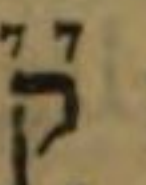
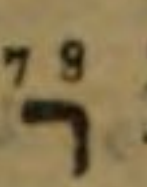
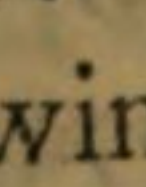
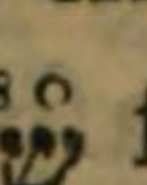
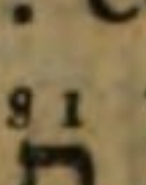
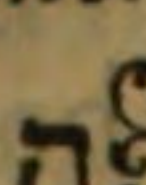
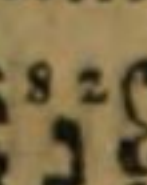
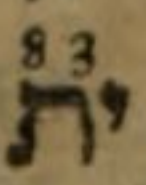
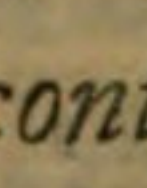
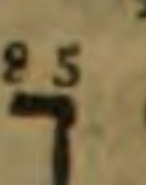
azure, or colour of the sky. $\text{𐤀}^1\text{𐤁}^2\text{𐤁}$ this. that.
 $\text{𐤀}^3\text{𐤁}$ flow. filth. 𐤀^4 to boil. $\sigma\omicron\iota\theta\eta\varsigma$, $\psi\omicron\iota\theta\eta\varsigma$, full of
pride and anger. 𐤀^5 corner. storehouse or gar-
ner. 𐤀^6 post. 𐤀^7 cast away as vile. lavish.
despise. 𐤀^8 food, feed. h. $\zeta\alpha\nu$, $\zeta\eta\nu$, live. $\zeta\omega\eta$,
life. 𐤀^9 hostels. [h. $\xi\epsilon\nu\omicron\varsigma$, host or guest]. har-
lot. 𐤀^{10} $\sigma\epsilon\upsilon\omega$, *cileo*, move. tremble. 𐤀^{11} estrange.
compress. sneeze. wound. cure. $\text{𐤀}^{12}\text{𐤀}^{13}\text{𐤀}^{14}$ take
off or loose. 𐤀^{15} fear, creep. h. $\sigma\epsilon\lambda\alpha\tau\eta\varsigma$, a *snail*.
 $\text{𐤀}^{16}\text{𐤀}^{17}$, 𐤀^{18} C. April. beauty, splendor. 𐤀^{19} wild
beast. 𐤀^{20} spark, flame. fetters. 𐤀^{21} olive. h.
Minerva called *Sait* or *Sais*, oleæque Minerva
inventrix. *azeyte* Sp. oil. $\text{𐤀}^{22}\text{𐤀}^{23}\text{𐤀}^{24}$ pure. h. $\delta\iota\kappa\eta$,
 $\delta\iota\kappa\alpha\iota\omicron\varsigma$ just. Syr. overcome. 𐤀^{25} odour. memory,
remember. male infant. $\text{𐤀}^{26}\text{𐤀}^{27}\text{𐤀}^{28}$ fork or flesh-
hook. 𐤀^{29} $\sigma\alpha\upsilon\lambda\omicron\varsigma$, debauchée, glutton. $\text{𐤀}^{30}\text{𐤀}^{31}$
vine-shoots. $\text{𐤀}^{32}\text{𐤀}^{33}$ $\zeta\alpha\phi\epsilon\lambda\eta\varsigma$, $\lambda\alpha\iota\lambda\alpha\psi$, tempest.
horror. 𐤀^{34} unless, except. $\text{𐤀}^{35}\text{𐤀}^{36}\text{𐤀}^{37}$ wicked-
ness, design, plot, contrive. 𐤀^{38} a certain time.
 𐤀^{39} cut off, lop, or prune. sing. $\text{𐤀}^{40}\text{𐤀}^{41}$ C. species,
fort. 𐤀^{42} attack the rear. end, tail. 𐤀^{43} whore.
 𐤀^{44} reject, cast off. 𐤀^{45} leap up. $\text{𐤀}^{46}\text{𐤀}^{47}\text{𐤀}^{48}$ *in niph.*
feco, cut off. is extinct. 𐤀^{49} contemn, threaten.
 𐤀^{50} anger, sad, troubled, displeased. 𐤀^{51} cry, as-
semble. 𐤀^{52} little. $\text{𐤀}^{53}\text{𐤀}^{54}$ $\pi\iota\lambda\upsilon\varsigma$, $\pi\iota\tau\iota\alpha$, $\pi\iota\omicron\alpha$,
pitch. $\text{𐤀}^{55}\text{𐤀}^{56}\text{𐤀}^{57}$ *senex*, *senectus*, *senesco*, grow
old. beard. h. $\sigma\alpha\kappa\omicron\varsigma$, $\kappa\omicron\nu\nu\omicron\varsigma$, *chin*. 𐤀^{58} lift up,
crucify. 𐤀^{59} refine, melt. h. $\zeta\alpha\kappa\chi\omicron\varsigma$. *cecca* It.

the mint, *scaccarium*, *exchequer*. ⁵²ⲉⲓⲛⲉ grow warm, melt, run out. ⁵³ⲛ scatter, disperse. to fan. circle. girdle. crown. chain. ⁵⁴ⲛ dropping. ⁵⁵ⲛ greyhound. horse. having strong loins. ⁵⁶ⲛ appear, rise up, east, sun-rise. ⁵⁷ⲛ inundation, carry away as with a flood. ⁵⁸ⲛ σπειρω, *sero*, sow, seed. ⁵⁹ⲛ the arm. ⁶⁰ⲛ spargo, *sprinkle*. ⁶¹ⲛ a span.

ⲛ

ⲉⲓⲛⲉ loved. bosom. retreat. ²ⲛ in *niph*. κρυπτω, hide himself. h. *cave*, *cabinet*. ³ⲛ hide, embrace, love. ⁴ⲛ batuo, *abattre* Fr. shake down, beat out, thresh. ⁵ⲛ bring forth. [h. Κυβελη, *Cybele*, mother of the Gods]. give or receive a pledge. bind. corruption. pains of child-birth, pledge [h. οφειλω, to owe]. *pilot*, mast [h. *cabel-rope*. *cobel* or boat. καπηλη, place where the pilot sits to steer. πηδαλιον, a *paddle*. καπηλος, a merchant or vintner]. band, cord. destroy. corrupt, deal corruptly. h. κοβαλευω, κοβαλος, crafty. Cald. & Gr. αβαλαι alas. to strike, h. κολαφος, *colaphus*, a slap o'th' face. also Cald. & Gr. κυβαλις an ax or hatchet. ⁶ⲛ lilly or white rose. ⁷ⲛ fold or embrace. ⁸ⲛ associate, join, inchant. h. *par*, *pair*, *peer*. ⁹ⲛ wale or stripe. wound. ¹⁰ⲛ bind, gird. heal [h. εβεισκος or ιβεισκος, *hibiscus*, marsh-mallows]. govern. ¹¹ⲛ frying-pan. ¹²ⲛ festival. h. ἅγος, ἅγιος, ἅγιζω, holy. ¹³ⲛ locust.

¹⁴ feast. dance [*gigue* or *gig*], turn round, stagger. ¹⁵ cleft or hole. ¹⁶ *cingere*, gird, girdle. ¹⁷ *ῥῥ* swift. sharp. h. *cudo*, *incido*, cut. ¹⁸ C. *γῆθω*, *gaudeo*, rejoice. h. *ἡδω*, *ἡδομαι*, *ἡδος*, pleasure, sweetness. *αἰδω*, to sing. ¹⁹ cease. [h. *τελος*, end]. abstain, renounce. time. world. ²⁰ bramble. ²¹ bed chamber, private place. ²² renew, new. [h. *adafia*, ovis vetula recentis (renovati) partus, an old ewe with young]. moon, month. h. *εἶδοι*, *idus*, *ides*. ²³ *ῥῥ* debtor. ²⁴ hug or encompass, circle. h. *ωγην*, *ωκεανος*, *oceanus*, *ocean*. ²⁵ propose ænigmas. ²⁶ *οἶω*, shew, declare. ²⁷ haven. ²⁸ hook. bramble. ²⁹ C. *κατῆυω*, to sew. string, thread. h. *χαιτη*, hair. ³⁰ howl. suffer. be in anguish [*κλαιω*, weep]. tremble. bring forth. sand. ³¹ spare. ³² *hors* Fr. without, outward. [h. *ostium*, a gate. to *oust*]. abroad. street. except. ³³ turn pale, pale, blue. *ῶραιος*, white. *κυριος*, prince. *κυαρ*, a hole. ³⁴ hasten. ready. [h. *ωκυσ*, *citus*]. thought. ³⁵ *ῥῥ* *οασομαι*, see. provide. prophecy. breast. window. ³⁶ cloud. *coruscatio*, lightning. ³⁷ *ῥ* *ιχυσ*, is strong. lay hold, take. ³⁸ *χοιρος*, *υς*, *συς*, wild boar. ³⁹ *ῥῥ* a clasp or hook. h. *ογκινον*, *uncus*. ⁴⁰ *ῥῥ* *αταω*, sin. miss. err. purity. ⁴¹ cut out, or hew. ⁴² restrain anger. h. *κOTOS*, *δυμος*, anger. ⁴³ catch or snatch, take by force.

force. ⁴⁴  *vivo*, live. life. repair. company.
 herd. animal. ⁴⁵  force. riches, army. ⁴⁶  mud-
 wall. ⁴⁷  bosom. ⁴⁸  mouth, palate. ⁴⁹  wait.
 a *hook*. ⁵⁰  sparkling, red. ⁵¹  wife. ⁵²  
 rust or scum. ⁵³  fat [h. *galba*]. milk. h. *ελφος*,
 butter. ⁵⁴  *χαλβανη Galbanum*. ⁵⁵  world,
 space of life. mole or weasel. ⁵⁶  *αλυω*, is sorry
 or sick. *κηλωω* pray. ⁵⁷  snatch, catch. ⁵⁸  poor,
 weak. ⁵⁹  *μολυνω* profane. wound, [h. *ολλυω*
kill]. begin. *αλλομαι* dance. play on a pipe.
 [h. *αυλος, aulædus*]. flute. [h. *chalumeau*, Fr.].
 pierce. *κοιλας* pit. cake. ⁶⁰  God forbid! h.
κωλυω. ⁶¹  dream. healthy, robust. [h. *almus*],
 white of an egg. amethyst. ⁶²  flint. ⁶³  change,
 instead of. ⁶⁴  draw out. free. discover. loins.
⁶⁵  divide, distribute. polish, smooth, soft. h.
αικαλλω, κολακευω, flatter. ⁶⁶  defeat. weak.
⁶⁷   father-in-law. ⁶⁸  butter. ⁶⁹  desire. ⁷⁰ 
 wall, h. *χωμα* rampart. ⁷¹  mother-in-law. ⁷² 
 snail. tortoise. lizard. ⁷³  have compassion,
αιμυλος shew mercy, *clemency*. ⁷⁴  conceive.
 heat, warm. ⁷⁵  is impious and violent. ⁷⁶  *ζυμα*
 ferment. sour. ⁷⁷  go about. turn aside. with-
 draw. ⁷⁸  is turbid or muddy. cement. *merum*,
 red wine. ⁷⁹  an afs. ⁸⁰  five. ⁸¹  bottle. ⁸²  
 encamp. ⁸³  *ακοντιον, contus*, a spear. ⁸⁴  put
 forth or bear fruit. embalm. ⁸⁵  dedicate. ini-
 tiate, instruct. h. *καινος* new. *εγκαινια, encænia*,
 anniver-

anniversary feasts for the building cities, dedi-
 cation of temples, and consecration of churches.
⁸⁶ C. ice. ⁸⁷ to favour. beseech. be gracious.
 freely. ⁸⁸ hypocrify, impostor, cheat, dissemble.
 pollute. ⁸⁹ *αγχω* hang or strangle. *συαγχη* a
 quincy. ⁹⁰ *κνδος*, affront. *in hitbp.* to be
 sanctified. to favour. gracious. mercy. ⁹¹ stork
 or ostrich. ⁹² confide. hope. ⁹³ consume, gnaw.
⁹⁴ worm that destroys corn. ⁹⁵ *κνημος*, *camus*.
 muzzle, bridle. ⁹⁶ C. treasure. deposit. strong.
⁹⁷ C. potter's earth, clay. ⁹⁸ poverty, want.
 fail. ⁹⁹ clean. ¹⁰⁰ *σκεπω*, cover. cloath.
¹⁰¹ *αψ*, *αψα*. hasten. fright. h. *κουφος*, levis, or
 light. ¹⁰² handful. hollow of the hand. ¹⁰³
cupio desire. delight in, love. ¹⁰⁴ dig. confused,
 blush. ¹⁰⁵ set at liberty. search, examine. dis-
 guise. ¹⁰⁶ freedom. ¹⁰⁷ *ιος*, *υατος*, *hasta*,
 dart or arrow. ¹⁰⁸ hew, cut out, to grave.
¹⁰⁹ divide. ¹¹⁰ garment. arm. breast. ¹¹¹ C.
 hasten, hasty. ¹¹² sharp stone, cut, divide. ¹¹³
 found a trumpet. village. grafs. ¹¹⁴ a rule
 or decree. ¹¹⁵ ordain. carve, pourtray or
 grave. h. *εινω*, *ειων*. ¹¹⁶ *quæro*, make diligent
 enquiry. ¹¹⁷ rapier, sword. ravage, de-
 stroy. *καρρω*, dry up. ¹¹⁸ fear, tremble. h.
εγος, *frigus*, cold. ¹¹⁹ burn with grief or an-
 ger, inflame, provoke. h. *εις* contention. *ira*
 anger. ¹²⁰ necklace or collar of pearls. ¹²¹

bag. bodkin, graving-tool or stile. h. χαράττω
to engrave. ¹²² charlatan, Ital. Sp. & Fr. for-
tune-teller. ¹²³ roast, burn, singe. ¹²⁴ grates. h.
εργω include, ἐργος inclosure, *carcer* prison.
¹²⁵ thorn, thistle, nettle. ¹²⁶ devote, dedicate.
[h. *ceremonies*]. prohibit. forfeit. destroy. [h.
ερημω lay waste. ερημος a desert]. net. h. ὀρμια
a fish-line. ¹²⁷ a fickle. ¹²⁸ ὥρος, *orus*, the sun.
¹²⁹ *crepo*. [h. to *carp*]. reproach. publish. win-
ter. ¹³⁰ move. diligent. ὀρίζω, ὀρος, decide. cut.
a threshing instrument. grape-stone. χρυσος
gold. *careus*, *caseus*, *cheese*. pit. ¹³¹ chain.
¹³² crack or gnash. ¹³³ ardeo, uro, aridus, burnt,
dried. ¹³⁴ ἀροω, αρω, aro, plough. devise.
[h. *ars* art]. engrave. workman. deaf or silent.
field. forest. potsherd. h. κεραμος, *urceus*. κερω-
σος, *crook*, *crockery*. creuse or creuit. ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸
impute. esteem. number. think. curious work.
¹³⁶ cease or make silent. ¹³⁷ C. need. h. prefix
¹³⁸ *necesse*. ¹³⁹ σκια, σκοτος, *fuscus*, darken. σχω
restrain, hinder. ¹⁴⁰ defeat. break. weak. ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴
lighted coal. amber. ¹⁴¹ αἰσυμνητης legate. lord.
¹⁴² breastplate. ¹⁴³ discover, uncover, strip.
draw water. a small flock. h. *sheep*. ¹⁴⁴ love,
desire, unite or cleave. gird. fell of a wheel.
¹⁴⁵ bind. spoke of a wheel. collection or heap.
of waters. ¹⁴⁶ *quisquiliae*. chaff. burn. ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰
pan or censer. to heap. take away. τω take.

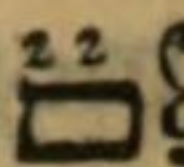
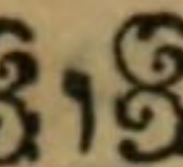
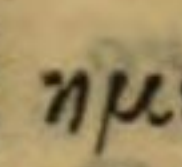
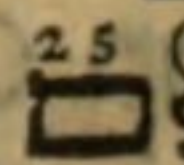
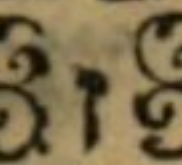
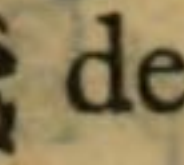
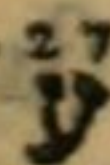
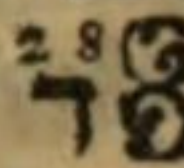
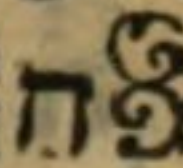
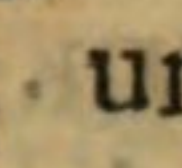
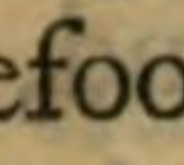
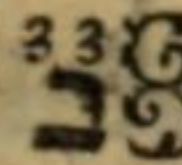
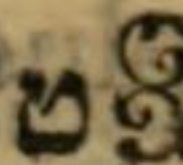
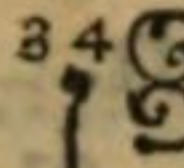
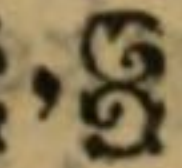
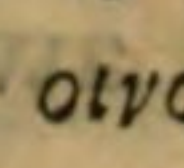
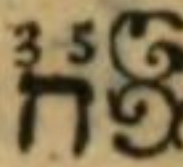
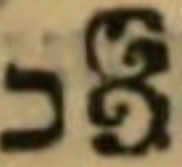
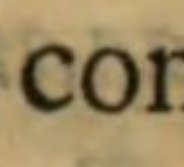
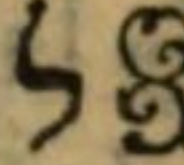
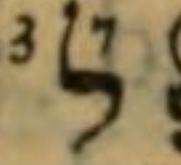
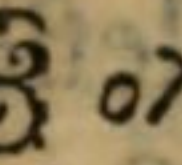
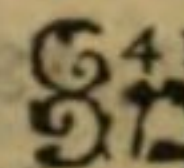
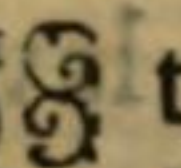
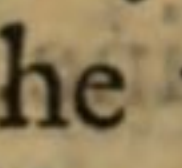
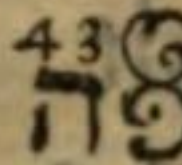
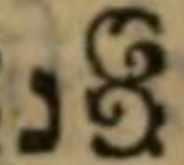
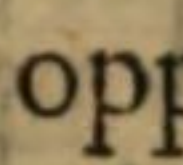
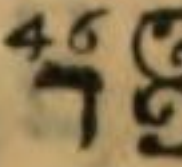
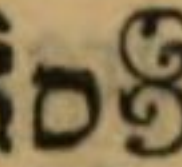
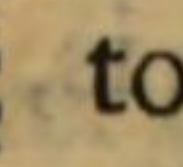
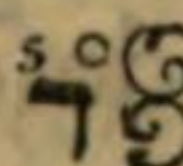
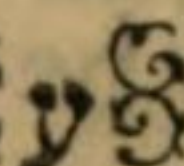
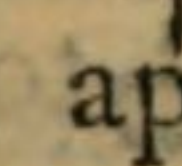
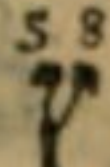
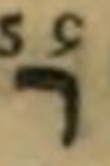
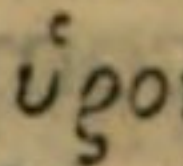
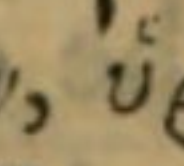
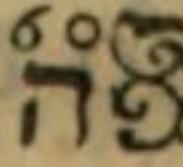
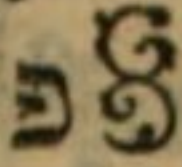
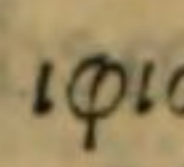
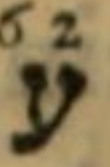
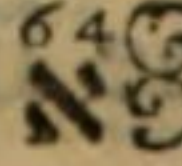
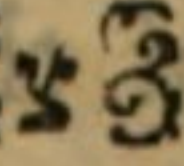
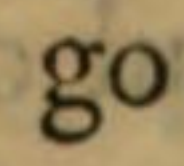
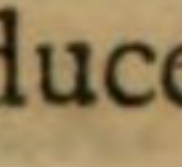
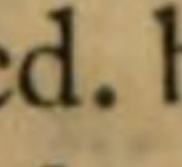
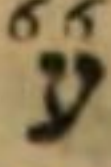
¹⁴⁸ cut out. determine. ¹⁴⁹ τυλω, τυλιττω, swaddle or wind round. ¹⁵⁰ seal. ¹⁵¹ son or father-in-law. bridegroom. allied. h. γεiton [goody] neighbour. ¹⁵² rapine, take away by force. ¹⁵³ ορυττω to dig. plough. row. h. ερετας a rower, ερεττω to row. ¹⁵⁴ break, beat, frighten, αιδεω, οτλεια, discourage.

υ

¹ to be good. ² sweep. stoop. ³ to slaughter. to cook. victim. guards. ⁴ dip. ⁵ sink, fix in, drive down, swallow up. ⁶ a ring. ⁷ hill. navel. h. tuber. ⁸ December. ⁹ λαθαρως pure. καθαίρω, καθαρος, clean. ¹⁰ good, fit, pleasing, sweet. ¹¹ νηθω spin. thread. ¹² tego cover or do over. to plaister. h. τυκος, trua, trulla, trowel. ¹³ inward parts or reins. ¹⁴ cast out. h. tollo, tuli. ¹⁵ C. mountain. range or row. ¹⁶ to fly. ¹⁷ C. fasting. ¹⁸ shoot or dart. ¹⁹ atabona, Sp. grind. ²⁰ the anus. ²¹ frontlet. ²² τιτανος clay. h. τηθυσ, tethys, the earth. ²³ Solos, mire. ²⁴ C. mire. ²⁵ palace. ²⁶ dew. h. θαλλω, pullulo. ²⁷ to cover. h. Solos, tholus, roof or scutcheon, tutulus peak, tuft or tower. ²⁸ spotted. ²⁹ lamb. ³⁰ tamino, contamino, defile, pollute. ³¹ hide. ³² granary. vessel. basket. ³³ to foul or dirty. ³⁴ seduce.

³⁴ taste. ³⁵ שׁוּב *Seiw*, thrust thro'. *onus*, *onero*, to load. ³⁶ טַלְטַל child. ³⁷ הֵלֵךְ walk like children. ³⁸ אָמָה measure of a palm. ³⁹ שָׂרַף sew. join. forge. ⁴⁰ אֶלֶף C. chief, prince. ⁴¹ אֶזְרָא nail or claw. ⁴² שָׁבַע become thick or fat. ⁴³ עָלַם continual. ⁴⁴ חָדָשׁ new, fresh. inflamed or purulent. ⁴⁵ טָרַד *Teirw*, tired or weary. load or charge. ⁴⁶ עַד before. not yet. ⁴⁷ רָפָה *rapio*, *attraper* Fr. *trap*. take by rapine, or hunt for prey. טָרַף *tero*, to tear. food. טָרַף nourish. h. δούπον supper.

⁴⁸ אֶחָד long for or desire. ⁴⁹ אֵלֶּיךָ is fitting or becomes. ⁵⁰ אֶלֶּיךָ לֵאמֹר *laaw*, is content or willing. *in bithp.* adjure. *in boph.* resolve upon. begin, *in niph.* to act foolishly. ⁵¹ אֶלֶּיךָ chanel or river. h. רָעַף flow. a jar. ⁵² אֶלֶּיךָ *in niph.* despair. ⁵³ אֶלֶּיךָ *ιατης* beloved. agreed. ⁵⁴ אֶלֶּיךָ בָּאֵן *baubo*, cry out. ⁵⁵ אֶלֶּיךָ bring. flow. bear fruit. [h. βωλος glebe]. increase. river. *jubilee*. ⁵⁶ אֶלֶּיךָ marry a brother's widow. ⁵⁷ אֶלֶּיךָ dry. ⁵⁸ אֶלֶּיךָ field. husbandman. ⁵⁹ אֶלֶּיךָ *αγων* afflicted. prefix נִגַּע , h. *nugæ*. ⁶⁰ אֶלֶּיךָ *αγωνια* sorrow or *anguish*. ⁶¹ אֶלֶּיךָ labour. h. μογεω . *μογος*, labour. *μογισ*, vix. ⁶² אֶלֶּיךָ C. afraid. heap. ⁶³ אֶלֶּיךָ hand. h. ιδιος proprius. ⁶⁴ אֶלֶּיךָ shoot. cast. αδω , αειδω , praise. confers. love. ⁶⁵ אֶלֶּיךָ ειδω *video*, *scio*. δαιω , know. regard. punish. ⁶⁶ אֶלֶּיךָ name of God. ⁶⁷ אֶלֶּיךָ give, gift. [h. αβω , *habeo*, have]. care, pain.

²¹ arrogant. ²²    *ημερα* day. h. *jam*. ²³ mire.
²⁴ dove. ²⁵    design, think. ²⁶ armed. ²⁷ 
sweat. ²⁸    unite, join together. with.
²⁹ wait. hope. ³⁰  to be hot. indignation. lust.
³¹ go barefoot. ³²  genealogy, family. ³³   
good, do well or better. ³⁴    *οινος, vinum,*
wine. ³⁵    convince, argue, reprove. pre-
pare. ³⁶ to be able. to bear. ³⁷    *ουλω,*
ululo, howl. h. *ελεος, ulula,* owl. ³⁸ beget. a
lad, infant. bring forth. h. *Ειλειθυια, Ilythia,*
or *Lucina*. ³⁹ go. ⁴⁰ scabby. ⁴¹    the west.
sea. ⁴² right-hand. [h. *manus* a hand. *minari*
to *menace*]. the south. ⁴³    opprefs. ⁴⁴ to
lay or place. leave. ⁴⁵ to fuck. h. *juvencus*.
⁴⁶    to found. appoint, ordain. *in niph.*
consult. ⁴⁷ pour out. ⁴⁸ add. ⁴⁹ instruct, chaf-
tise. bind. ⁵⁰    appoint a set time. be-
trothed. assemble. ⁵¹ remove, or sweep away.
⁵² brooms or shovels. ⁵³ fierce. strong. ⁵⁴ to
cloath or cover. C. counsel. ⁵⁵ profit. ⁵⁶ be-
cause. h. *ινα*. ⁵⁷ weak. weary. ⁵⁸  *ιοτης* purpose.
take counsel, consult. ⁵⁹    *υρον, υειον,* a honey-
comb. forest, a wood. ⁶⁰    *ιφιος.* beautiful,
fair. ⁶¹ bemoan, breathe forth. ⁶²  *φω* shine
forth. ⁶³ sign, prodigy. ⁶⁴    go out. pro-
duced. born. ⁶⁵   *ιταω, ηνω, εηνω, sto, sta-*
tuo, stand or *place,* or establish. ⁶⁶  *εγω,* make
a bed, spread under. ⁶⁷ pour out. fasten. sted-
fast

fast. harden. ⁶⁸ *instauro*, to mould or form. streighten. ⁶⁹ burn. ⁷⁰ *קבש* C. a wine-press. ⁷¹ *cendo, incendo*, burn. ⁷² *ανω*, *ecouter* Fr. hearing. obedience. gathering. ⁷³ disjoint. pluck from. hang. ⁷⁴ cut round, compass about. ⁷⁵ awaken. ⁷⁶ *carus*, precious. h. *μακαρ*, *μακαριος*, blessed. h. *macaroni* It. food of the blessed. ⁷⁷ lay snare. h. *cassis*, a net. *caccia* It. *caga* Sp. *chasse* Fr. *chase*. ⁷⁸ *רע* revere, afraid. h. *ιερος* sacred. ⁷⁹ descend. ⁸⁰ shoot. cast. shew. doctrine. law. rain. ⁸¹ moon, month. ⁸² pervert, mislead. ⁸³ side. thigh. ⁸⁴ afflicted, grievous, is bad. ⁸⁵ spit. [h. *ruċtare*]. herbs. ⁸⁶ *hæres*, inherit. possess. disinherit. h. *Igos, Irus*, a noted beggar. pauperior *Iro*. ⁸⁷ *יש* is, are. ⁸⁸ session, seat, dwell, inhabit. ⁸⁹ abase, bow down. ⁹⁰ extend or hold out. ⁹¹ to be desolate. ⁹² sleep. *assonare* It. *seneo*, grow old. ⁹³ help, defend. *σωος*, *σω*, *save*. deliver. ⁹⁴ onyx or *jasper*. ⁹⁵ plain. strait. right. ⁹⁶ decrepit, old. ⁹⁷ *ת* fit. inhabit. ⁹⁸ stake, nail. ⁹⁹ orphan. ¹⁰⁰ to leave. excel. overplus [h. the comparative degree in Greek, *-τερος*, is formed. also the Latin *iterum* again. *itero* to reinstate]. moreover. nerve, cord. a lobe or caul of the liver.

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As. [h. *και* and, even]. to. or. according. after. how. when. ¹⁰¹ *נ* grieve, fore, sorrowful.

ful. ³ αχος *ache*, grieve, afflicted. ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ 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hinder, restrain. κλειω, shut up. h. *celo*, conceal.
 ☐⁴⁵ mixture of different sorts. ⁴⁶ dog. h. κελ- or
 κερ-βερως, *Cerberus*. ⁴⁷ cage, basket. h. καλυβιον,
 a little cottage or cabin. ⁴⁸ finish. consume. hope
 or long for. a bride. ⁴⁹ old age. ⁵⁰ instrument
 or vessel. ⁵¹ finish. perfect. h. καλλος beauty.
⁵² holocaust. ☐⁵³ make ashamed, confound. h.
calumnia, *calumny*. ⁵⁴ κολαπιω, κολαπιηρ, ham-
 mer. ⁵⁵ μαω, long for, or earnestly de-
 fire. ⁵⁶ girdle, bracelet, or necklace. ⁵⁷ κυμι-
 vos, *cuminum*, *cumin*. treasure. ⁵⁸ deposited or
 laid up. ⁵⁹ cremo, kindle. yearn. blacken. heat.
 darkness. h. κιμμερος, *maurus*, *moor*. ⁶⁰ well.
 so. rightly. the like. ⁶¹ to surname himself,
 give titles. ⁶² companies. ☐⁶³ καρνος, κικνια,
 lice. ⁶⁴ gather, assemble. [h. κοινος, *commu-
 nis*, *common*]. *caneson* Fr. breeches. ⁶⁵ humbled.
 merchant. ⁶⁶ wing, skirt, sail. [h. *canopy*]. ⁶⁷
 κιθαρα, *cithara*, *guitar* or harp. h. *canorus*.
⁶⁸ throne. h. κασεα, *chaise* Fr. a chair. h.
casa Lat. Sp. & Ital. house. ⁶⁹ to case or cover,
 hide, bury in oblivion. ⁷⁰ pluck or cut up.
⁷¹ hope. κοζελια folly. ⁷² Orion. ☐⁷³ shave
 round. ⁷⁴ reckon, count. [h. *census*]. number.
 —κοσιος the numeral termination in Greek.
⁷⁵ concupisco, long or lust after. silver. money.
⁷⁶ pillow. ⁷⁷ κυζω, κυζομαι, enrage,
 provoke, grieve. ⁷⁸ κυφος the hollow or
 bending

bending of a thing. a *cup*. ⁷⁹ καμπῶ bend.
 bow down. ⁸⁰ ἵν extinguish. ⁸¹ ἕ copulo, couple.
 double or repeat. ⁸² ῥ shrink. bend. gather. C.
 πεινᾶ hunger. h. to *pine* away. ⁸³ δ a beam. ⁸⁴ ῥ
cover, pardon, expiate. hoar-frost. pitch. κυ-
 πρὸς *cypress*. κυπαρὸς *cup*. village. ⁸⁵ ψ κυπᾶς
cover. feed. h. κίβος *cibus*. ⁸⁶ ἥ C. bind. ⁸⁷ ῥῥ ap-
 ple. knob. boss. lintel. ⁸⁸ ῥῥῥ καρ, καρὸς, lamb.
 pasture. [h. καρᾶννος, καρᾶνω, a goat. h. *garenne*
 Fr. a *warren*]. κερὸς C. a ram. κυερὸς, κοιρανὸς,
 captain. litter. ⁸⁹ כרובים *cherubim*. ⁹⁰ ῥ to clothe,
cover. *crupellarii*, among the Gauls, soldiers
 covered or clothed with iron armour. ⁹¹ ῥ creu-
 ser Fr. pierce. prepare. buy. h. κορεῶ *fatiate*.
 h. some derive the *grave*. ⁹² ῥ κραζῶ, κηρύσσω,
proclaim. κηρύξ *herald*. ⁹³ ῥ cover, garment. h.
 κροκωτός. *caracalla*. ⁹⁴ ῥ area, compass, or *cir-*
cuit. ⁹⁵ ῥ saffron. ⁹⁶ ῥ vinedresser, vineyard. h.
 καρμᾶ *mustum*. κερμῖ *beer*. ⁹⁷ ῥ green ear of
 corn. fruitful plain or hill. crimson. ⁹⁸ δ C.
 throne. ⁹⁹ ῥ ravage or waste. ¹⁰⁰ ῥ bend, bow down.
 knee. *crus*, leg. foot. h. *cringe*. ¹⁰¹ ῥ καρβᾶστος,
carbafus, fine linen. green. ¹⁰² ῥ σκαίρω,
 χορός, dance. ¹⁰³ ῥ γαστήρ *belly*. ¹⁰⁴ ῥ κείρω, κεραιζῶ,
cut off. chew. ratify or covenant. ¹⁰⁵ ῥ ῥῥῥ a
 lamb. ¹⁰⁶ ῥ Chaldean. ¹⁰⁷ ῥ covered with fat. ¹⁰⁸ ῥ
 stumble, fall. offence. ax. lever. ¹⁰⁹ ῥ βασκᾶνω,
 use *inchantment* or *jugling*. magician or *jugler*.
¹¹⁰ ῥ

¹¹⁰ fit, right. ¹¹¹ 𐤀𐤃𐤍𐤅 write. decree. h. *πυκτις*, *book*. ¹¹² 𐤁 wall. ¹¹³ 𐤁 pure gold. *in nipb.* marked. ¹¹⁴ 𐤁 *χιτων* a coat or vest. ¹¹⁵ 𐤁 fide. arm. shoulder. back. ¹¹⁶ 𐤁 compass about, invest. *κίτ-κιδ-αρις*, *cidaris*, crown. attend. ¹¹⁷ 𐤁𐤃𐤍 *κοτλεω* pound or beat in a mortar. bruise.

𐤁

To. for. upon. by. of. at. with. from. ¹¹⁸ 𐤁𐤃𐤍 not. without. ¹¹⁹ 𐤁 dry. ¹²⁰ 𐤁 *lasso*, *lassus*, weary. ¹²¹ 𐤁 *ληθω*, *lateo*, hide. ¹²² 𐤁 messenger. h. *legare*, *legate*, *laquais*. ¹²³ 𐤁 *λαος*, people or nation. ¹²⁴ 𐤁𐤃𐤍 heart. touch the heart. [h. *life*. *lubet*, *libet*, it pleases. *libido*, lust, *libidinous*]. embolden. cake. ¹²⁵ 𐤁 lion. ¹²⁶ 𐤁 *labor*, *lapsus*, stumble, fall. ¹²⁷ 𐤁 *albus*, white. h. *Alpes* from their snowy tops. ¹²⁸ 𐤁 *luna* the moon. *λιβανος* frankincense. *later* a tile or brick. ¹²⁹ 𐤁 clothe or put on. h. *λωπος* a thin garment. *limbus* a selvedge or border. ¹³⁰ 𐤁𐤃𐤍 flame. [h. *λαμπω*, *λαμπρος*, shine. *λαμπας* a lamp]. sword. ¹³¹ 𐤁 study. h. *λεγω* dico. *lego* to read. ¹³² 𐤁 mad. ¹³³ 𐤁 burn. fire. [h. *light*, *lantern*]. sword-blade. ¹³⁴ 𐤁 *in hitbp.* insinuate, wheedle, inchant. ¹³⁵ 𐤁 C. therefore. unless. ¹³⁶ 𐤁 assemble. concourse. ¹³⁷ 𐤁𐤃𐤍 if. perhaps. O that! I wish. ¹³⁸ 𐤁 not. without. ¹³⁹ 𐤁 a small liquid measure. h. *λαγυνον* *galon*. ¹⁴⁰ 𐤁 *allier* Fr. join. [h. *γλια*, *gluten*, glue]. *αλλοιω* borrow. lend. ¹⁴¹ 𐤁 *λι-αζω*,

αζω, depart. ²η table. ²η λησω, *lateo*, *latent*,
hide. cover. ²η winding stairs. a loop. ²η unless.
³η lodge or stay a night. murmur. ³η
gula, throat. to swallow. ³η λαδω, λασκω, de-
ride, mock. [h. *lusus* sport]. interpret. ³η knead,
mix flour with water. ³η C. with or at.
³η C. he, she, this, that. ³η perverseness.
³η green. [h. λαχ-ανον pot-herbs. h. *leek*].
fresh. h. χλοα grass. ³η jaw-bone. cheek. ³η
λειχω, *lingo*, [h. *lingua* tongue] lick up. ⁴η
bread, food, fight. ⁴η C. concubine. ⁴η op-
press. ⁴η whisper. eloquence. enchantment, h.
λακαζω. *illicio*, allure. ⁴η lizard. ⁴η
sharpen. polish. instruct. ⁴η night. ⁴η
shriek-owl. ⁴η λισ, *leo*, *lion*. ⁴η take. ⁵η
μανθανω learn, teach. a goad. ⁵η γελαω
laugh. λωβευω mock. ⁵η barbarous. foreign. h.
βλαισος, *blæsus*. ⁵η γλυζω, *glutio*, swallow. eat.
taste. h. *lautus*. ⁵η wormwood. bitter. ⁵η
λαμπας. torch. firebrand. ⁵η turn aside. lay
hold of, embrace. ⁵η ληχω, take. [h. *la-*
queus]. receive. [h. λεγω *colligo*]. learning.
tongs or forceps. ⁵η glean, leaze. h. ληκυθος,
a vessel, pot, or cruise. ⁵η Arabicè. ηλα-
κατη, colus, a distaff. ⁶η λεινω lick or lap.
⁶η gather the latter grapes. after-grass. latter
rain. ⁶η sap. radical moisture. ⁶η λεχη,
hall, chamber. ⁶η the ligure, a precious stone.

⁶⁵ γλωσσα, tongue. lingot or wedge of gold. λαζω to slander. ⁶⁶ ⁶⁷ ⁶⁸ wardrobe. ⁶⁹ an half omer. ⁷⁰ break, grind. pull out. grinding-tooth.

ἰ

Of. from. towards. because. against. with. ⁷¹ ⁷² ⁷³ might. vehemence. exceeding, *αδην*, *αδεω*, very much. always. ⁷⁴ hundred. ⁷⁵ ⁷⁶ ⁷⁷ something. perhaps. ⁷⁸ refuse. ⁷⁹ *μισεω*, despise. reject. ⁸⁰ *mæreo*, fret. to prick. is stubborn. ⁸¹ ⁸² ⁸³ precious, exquisite, delicious. h. *μαν- τυαι*, *μαδτγα*, delicate sort of food. ⁸⁴ a sickle. ⁸⁵ deliver up. ⁸⁶ throw down, fall, destroy. ⁸⁷ ⁸⁸ ⁸⁹ *μετρεω*, *metior*, *measured*. h. *μοδιος*, *modus*. *μετρον*. ⁹⁰ ⁹¹ measure. ⁹² ⁹³ garment. h. *μανδυν*, *manteau* Fr. *mantle*. ⁹⁴ ⁹⁵ ⁹⁶ how? why? h. *μαω* *quæro*. ⁹⁷ *meler* Fr. *mingle*. ⁹⁸ *in hitbp.* to tarry. ⁹⁹ hasten. endow. [h. *μειεω* divide. *μερος* part]. *μωρος* is foolish or rash. ¹⁰⁰ ¹⁰¹ ¹⁰² dissolve, liquify. ¹⁰³ *μυελος*, *medulla*, marrow. brain. ¹⁰⁴ *motus*, *moved*. [h. *νευω*, *nuto*, *nod*]. stagger, fall. [h. *μεθυ*, *temetum*, strong wine. *μεθη* drunkenness, *μεθυω* to be drunk]. staff. a yoke. h. *temo* a team. ¹⁰⁵ become poor. [h. *μικκος*, *μικρος*, little]. decay, *macies*, *emaciate*. ¹⁰⁶ ¹⁰⁷ cut off or round. circumcise. ¹⁰⁸ *μωμος* spot, sin, blemish. ¹⁰⁹ with *η* prefixed, image, *mien* or likeness. ¹¹⁰ chaff. ¹¹¹ *μυρρα*, *myrrh*, *in hitbp.* to change. ¹¹² remove,

remove, *μασσω* feel. apud *persas* *μυς*, *mus*, *mouse*.
²₉ to die. h. *mors*. *matar* Sp. to kill. *mata-*
dor he that kills. ³₁₀ *μισγω*, *misceo*, *mix.*
mixture. liquor. ³₁ burn. ³₂ girdle. strength.
³₃ bastard. star. ³₄ *ἄνωγειν* reach. clap hands.
³₅ *σμάω*, *σμεω*, *σμηχω*, wipe away. put out.
³₆ wound. dip or embrew. ³₇ cut off, take
 away, shave. ³₈ *ἄναιον*, *morrow*, hereafter.
³₉ price. riches. ⁴₀ *ἔλθω* C. come. h. *meta*
 a goal. ⁴₁ bed. [h. *matta*, *mat*]. staff. yoke.
 tribe. ⁴₂ bar. stake. ⁴₃ rain. ⁴₄ *τίς*, *what*.
⁴₅ water. h. *meio* to make water. ⁴₆ species or
 kind. ⁴₇ *μασσω*, *μυσσω*, *μυζω*, squeezing, pres-
 sure. ⁴₈ *ἔλθω* depressed. ⁴₉ sell. [h. *merx*, *mer-*
cari, *market*, *merchant*]. deliver up. ⁵₀ *ἔλθω*
 fill. full. *multus*, abundance. ⁵₁ salt, mariner.
⁵₂ escape. set free. bring forth. mortar. ⁵₃ king.
 reign. ⁵₄ *μυλλω*, *λαλεω*, *λαμυρος*, speak, sig-
 nify. ⁵₅ speech. ⁵₆ *in niph*. *μελιωσω*, *mulceo*,
 to be sweet or please. h. *μελισσα* a bee. *μελι*,
mel, honey. ⁵₇ wring off, break the neck.
⁵₈ *ἔλθω* C. from out of. who so. h. *μηνυω* *indico*.
⁵₉ *numero*, *number*. [h. *many*]. count. [h. *μηνη*
moon, *μνα mina*, *μονας*, *monos*, *monad*. *mon-achus*
monk]. order. *manna*. ⁶₀ *munus*. gift, oblation.
⁶₁ a collar. ⁶₂ string-instruments. ⁶₃ *nego*,
 forbid. with-hold. ⁶₄ weavers beam. h. *Miner-*
va, *Cui tolerare colo vitam, tenuique Minervâ*.

օֹֿֿֿ tribute. ֹֿֿ dissolve. faint. destroy. ֹֿֿ
 melt. h. *μῖσος*, vitriol. ֹֿֿ *μισγω*, *misceo*, *mix*.
 ֹֿֿ delivered. handed down. ֹֿֿֿֿ tradition.
 ֹֿֿֿֿ stumble, fail, fall. ֹֿֿ bowels. ֹֿֿ little
 while. few. reduce, diminish. ֹֿֿ fix in the
 ground. crush. ֹֿֿ *malum* sin, err, offend. ֹֿֿ
 robe or cloak. ֹֿֿ that. because of. for. ֹֿֿ cave.
 ֹֿֿֿֿ find. seize. suffice. ֹֿֿ fortrefs. ֹֿֿ un-
 leavened bread. [h. *μαζα* a cake]. suck. squeeze.
 ֹֿֿ forehead. ֹֿֿ Egyptian. ֹֿֿ drink, suck. squeeze.
 ֹֿֿֿ rottenness. h. *mucus*. *muck*. ֹֿֿ dry. fade.
 rot. *in hiph*. deride. ֹֿֿ staff, rod. ֹֿֿֿ drop.
 h. *μυεω* to drop or pour. ֹֿֿ lord, master. lift
 up. [h. the termination —*marus* among the
 Gauls. and *mayor*, if not from major]. *in hithp*.
 fatten. h. *marrow*. ֹֿֿ fat. ֹֿֿֿ instrument for
 threshing corn. h. *merga*, a prong or pitch-
 fork. ֹֿֿֿ rebel. h. *αμαρτανω* to sin. *maraud*
 Fr. ֹֿֿ bruise. make and apply plaisters. ֹֿֿ rub.
 pluck off hair. ֹֿֿ forcible. violent. ֹֿֿ *ομοε-*
γνυμι, *αμειβω*, cleanse. polish. broth. reject.
 ֹֿֿ *amarus* bitter. ֹֿֿֿֿ *sumo*, drawn out. h.
μωσω, *emungo*. ֹֿֿ silk. ֹֿֿ anoint, h. *Messiah*
 the anointed. ֹֿֿ draw. ֹֿֿ reign. compare.
 rule. a parable, ipeak in parables. ֹֿֿ forsake
 or leave. ֹֿֿֿ *μασσω*, feel. search. ֹֿֿֿֿ *ma-*
taxa, bridle. ֹֿֿ *tractus*, stretch. ֹֿֿ mortals.
 ֹֿֿ when. ֹֿֿֿ reins or loins. ֹֿֿ is pleasing.
 sweet.

1

ἄ νυν, *nunc*, now. I pray thee. ἄ bottle. skin.
 h. *νῆδus* venter. ἄ fair, comely. ἄ speak. h.
ονομα name. ἄ to commit adultery. ἄ *nauci*
facere. despise, provoke, mock. ἄ groan. ἄ ab-
 hor, reject. ἄ *προφητεία* prophecy. ἄ prophet. ἄ
 to bark. h. latrator *Anubis*. ἄ look. ἄ *fal*
fade. *nebulo* vile, fool. *νεβελ* bottle. *ναβλα* lute
 deluge [h. *νεφελη*, *nebula*, a cloud]. a carcass.
 ἄ flow forth, speak fluently. ἄ candlestick.
 ἄ the south. dry place. ἄ declare. before.
 ἄ prince. ἄ *γαλαω* shine. *nægeus* bright. ἄ
 push with horns. ἄ strike, or play on instru-
 ments. ἄ touch. wound. ἄ strike, a blow.
 slaughter. ἄ flow down, spill, a flood. ἄ
εγλυς, *εγλιαζω*, come nigh. exact, exactor, op-
 pressor. ἄ *δονεω* move. wander. fled.
 ἄ *donavit*. gave freely, generous, free, noble.
 ἄ remove. separate. menstruous. ἄ push, force,
 expel. ἄ scabbard, case. ἄ drive away, force.
 ἄ vowed, vow. ἄ *αγω* to lead. govern.
 ἄ *ονοω*, *nænia*, lament. ἄ lead. carry. educate.
 ἄ groan, roar. ἄ to bray, groan, cry. ἄ flow
 or run. [h. *νηγεus nereus*]. enlighten. ἄ
 break, discourage, disannull. ἄ blossom, bring
 forth, increase. h. *nubo* to marry. ἄ *δονω* move.
 shake. fly. grieve or pity. ἄ *ραιω* dwell. ἄ rest.
 G 3 comfort.

comfort. h. *νυχος, νυξ, nox, night.* ⁴⁴νευω, *nuto, nod. shake.* ⁴⁵to foul. ⁴⁶slumber. h. *num, benumbed.* ⁴⁷fled. ⁴⁸ενοω move. shake. wander. ⁴⁹shake, move, wave. sift, sieve. h. *vannus* a vane or fan, and to winnow. ⁵⁰put forth. ⁵¹lamp, candle. ⁵²to boil or dress meat. ⁵³μιζω sprinkle. ⁵⁴pottage. ⁵⁵flow, run down, to drop. ⁵⁶pendant or ear-ring. ⁵⁷noceo, *noxious, hurt.* ⁵⁸separate. exempt. diadem. ⁵⁹to conduct, lead gently. ⁶⁰ληχω, λαγχανω, inherit. heritage. torrent. [h. *νειλος* the Nile]. valley. ⁶¹comfort. repent. ⁶²hasten, urge. ⁶³nares, nostril. ⁶⁴to divine or conjecture. search. observe. [h. *νες* understanding, *nosco* know]. magician. *νεισι* serpent. brazen. chains. ⁶⁵descend. lie in ambush. ⁶⁶to lean upon. *τεινω* stretch. bed. staff. tribe. downward. seduce. ⁶⁷tollo lift. *ταλαω* to bear. ⁶⁸plant. fasten, fix. ⁶⁹drop, instill. pure myrrh. declare. ⁷⁰τηρεω guard, keep. ⁷¹depart, leave, forsake. ⁷²niño Sp. son. infant. h. *νεννος*, stolidus, a ninny. ⁷³grubbed. newly ploughed. ⁷⁴grandchild. *nepos, nephew.* ⁷⁵lame. slay, wound, smite. h. *-icio, percutio, ictus.* *νεικος, νεικαω*, conquer. ⁷⁶equity, right. for. before. in presence. ⁷⁷κηλεω, *callide*, craftily conspired. ⁷⁸census. possessions, riches. ⁷⁹κειρω, *cerno*, know. estrange, alienate, strange. ⁸⁰treasure. spicery.

𐤏𐤥𐤥 finish. cease. 𐤏𐤥𐤥 cut off. circum-
 cise. 𐤏𐤥 the ant. 𐤏𐤥 leopard. 𐤏𐤥 standard.
 𐤏𐤥 lift up a standard. 𐤏𐤥 depart. take. 𐤏𐤥 try,
 prove, tempt. h. 𐤏𐤥 𐤏𐤥 βασανος touchstone.
 𐤏𐤥 transport. pull up, destroy. 𐤏𐤥 shed or pour
 out. anoint. [h. αναξ king, αναδω reign]. cover.
 h. 𐤏𐤥 masque or cover. 𐤏𐤥 month of March.
 𐤏𐤥 journey. departed. h. 𐤏𐤥 ποσομαι go. 𐤏𐤥 scando.
 ascendo, ascend. 𐤏𐤥 shut. lock. shod. 𐤏𐤥 a-
 mœnus, pleasant. 𐤏𐤥 thorn. 𐤏𐤥 shake. roar. bray.
 νεαρος youth. 𐤏𐤥 πνεω to breath. flow. grieve.
 𐤏𐤥 carbuncle. 𐤏𐤥 σφαλλω. fallen, slain. laid. h. in
 bithp. εδνοπαλιζω. 𐤏𐤥 giants. h. nobiles. 𐤏𐤥
 scatter. spread. break. 𐤏𐤥 C. go forth. 𐤏𐤥
 breathed. soul. h. φως a man. 𐤏𐤥 a hawk.
 𐤏𐤥 pillar. garrison. officer. 𐤏𐤥 strive. contention.
 [noisy]. shoot forth. fly. feather. wing. h. nest.
 𐤏𐤥 urge or forward a work till overcome. pre-
 side or oversee. conquer. eternity. 𐤏𐤥 συλαω,
 spoil. λησῃς, ληστευω, steal. azilum. escape. 𐤏𐤥
 sparkle. flourish. flower. 𐤏𐤥 servare, preserve.
 guard. a branch. 𐤏𐤥 cavo, pierce. nun-
 cupo, express. curse. 𐤏𐤥 woman. female. 𐤏𐤥
 point. nicked or marked. shepherd. 𐤏𐤥 inno-
 cuus, made innocent or guiltless. cleanse. κενος
 empty. 𐤏𐤥 innocency. emptiness. 𐤏𐤥 revenge.
 punish. defend. 𐤏𐤥 alienated. 𐤏𐤥 κοπιω, couper
 Fr. cut off. 𐤏𐤥 hole, cavity in a rock. 𐤏𐤥 pierce.

pluck out an eye. clift, cavern. ¹²² infnare.
¹²³ נָרַד nard. h. *ρόδον*, *rosa*, *rose*. ¹²⁴ נָשָׂא
 lift. to bear. pardon. burn. fwear. deceive.
¹²⁵ נָשָׂא prince. ruler. ¹²⁶ נָבִיל clouds, vapours. ¹²⁷ נָפַח
 to blow. ¹²⁸ נָשָׂא hold. take. overtake. h. *sequor*,
assequor. ¹²⁹ נָשָׂא forget. lend. ¹³⁰ נָשָׂא bite. ufury.
 chamber. ¹³¹ נָשָׂא *solvo*, take away. ¹³² נָשָׂא *νεμος*,
 wind or breath. *animus*, *mens*, mind or foul.
¹³³ נָשָׂא *κυσω*, *κυσω*, *kiss*. burn. armed. ¹³⁴ נָשָׂא *σαρ*,
 eagle. *in bithp. ferro* to faw. ¹³⁵ נָשָׂא fail. perifh.
¹³⁶ נָשָׂא letter. ¹³⁷ נָשָׂא path. ¹³⁸ נָשָׂא cut in pieces.
¹³⁹ נָשָׂא pour out. ¹⁴⁰ נָשָׂא *dono*, give. put or fet. ¹⁴¹ נָשָׂא
 break, deftroy. ¹⁴² נָשָׂא break or pluck up. fcall or
 leprofy on the head or beard. ¹⁴³ נָשָׂא move out of
 its place. [h. *trans*]. *νιτρον*, *nitrum*, *nitre*. ¹⁴⁴ נָשָׂא
 root up, extirpate.

D

נָשָׂא סֵאטוֹן, fort of dry measure. נָשָׂא
 battle, violence. h. *σαυριον* a dart, and *sono* to
found. נָשָׂא furround, fet round, turn round.
 pafs by. bring about. round about. נָשָׂא drunk.
 feafted. h. *σαβασιος* Bacchus. *σαβος* a prieft. *σαβοι*
 acclamation. *σαβαζω* bacchor. *sabinus*, viti-fa-
 tor. *sapa* vel *mustum*. נָשָׂא wrap or fold. נָשָׂא carry
 or bear. [h. *bajulo*]. ear of corn. fall of waters.
 נָשָׂא C. *σαβαρον*, *sabanum*, a napkin or towel. נָשָׂא
 C. believe. נָשָׂא bow down and worfhip.
 ask.

ask. ^{1c} singularis, peculiar, or one's own property. ¹ prince. h. *σωγαν* a royal habit, and *insignis*. ¹² shut. ¹³ great rain. ¹⁴ gold in store. ¹⁵ stocks. fetter. ¹⁶ *σινδων* fine linen. h. *sattin*. ¹⁷ order. rank. h. *συεδειον* *sanedrin*. h. *sedere* to sit. & *con-fidero*, consider. ¹⁸ round. ¹⁹ moon. ²⁰ recede, withdraw, backsliding. ²¹ secret. council. company. ²² veil. ²³ anoint. [h. *succus*, juice.] cover. ²⁴ month of May. ²⁵ horse. h. *Πιδ* *Πιδ*, *πηγα-σος*, *Pegasus*, from *Πιδ*, *πηγη*, a fountain. ²⁶ finish, consume, accomplish. sedge. sea. tempest or whirlwind. ²⁷ depart. h. *συρω* draw. ²⁸ excite. seduce. ²⁹ draw. to tear. ³⁰ *scopo*, sweep. *ξεω*, scrape. ³¹ filth, dirt. ³² sweep away. draw. ³³ ware. trade. travel about. throb or pant. ³⁴ a buckler. ³⁵ spontaneous, that groweth of itself. ³⁶ *σκωρ*, *σκωρα*, dross. ³⁷ thorn. *seria*, *seriola*, pot. ³⁸ *cito*, *incito*, *incite*. ³⁹ *σκεπω*, *tego*, cover, defend, shade. h. *σκια* shade. *σκιαδιον* shadow. & *σνκος* *stabulum*. & *σαγος* *sagum*. ⁴⁰ booths, tents. ⁴¹ foolish. h. *σκολιος* crooked, perverse. ⁴² profitable. treasury, treasurer. poor. ⁴³ shut. h. *scrinium* a coffer. & *sacer*. & *secret*. Arabicè *σανχαρον*, *μελι το καλαμινον*, *saccharum*, sugar. ⁴⁴ *escouter* Fr. *ausculto* Ital. hear. ⁴⁵ basket. ⁴⁶ raise up, or lay even, a way. h. *azzolare* Ital. ⁴⁷ compare. value.

value. ⁴⁸ *solidus*, *solid*. harden. burn. pray. ⁵⁰ *trod* underfoot. ⁵¹ *spare*. pardon. ⁵² *ladder*.
⁵³ *thorn*. ⁵⁴ *λαας*, *silex*, rock. ⁵⁵ *grasshopper*.
 to gnaw. ⁵⁶ *pervert*. overthrow. ⁵⁷ *fine meal*.
⁵⁸ *sweet spices*. ⁵⁹ *young*. tender grape.
⁶⁰ *σκημπω*, *σκιμπω*, prop, support. h. *σκιμβος*
lame. ⁶¹ *idol*. h. *similis*, *similo*. ⁶² *sealed*. h.
σημειον, *signum*, *sigillo*. with *3* prefixed, fine
millet. ⁶³ *the hair to stand on end with horror*.
h. *σμερδνος* terrible. ⁶⁴ *sentis*, a bramble-
bush. ⁶⁵ *C. σανδαλιον* *sandal*. ⁶⁶ *blindness*.
⁶⁷ *branch*. palm-tree. ⁶⁸ *a fin*. ⁶⁹ *σης* a
moth. ⁷⁰ *support*. refresh. ⁷¹ *summit of*
a rock, or branch of a tree. h. *sepes* a hedge.
⁷² *men of vain wavering thoughts*. ⁷³ *storm*,
whirlwind. ⁷⁴ *σιφων*, *siphus*, *vas*, *vessel* or
cup. threshold. ⁷⁵ *provender*. ⁷⁶ *mourn*, beat
the breast. h. *σποδος* ashes. & *σφεδανος* intense.
⁷⁷ *add*. finish. destroy. ⁷⁸ *join*. add. chuse. be-
come leprous. ⁷⁹ *σαφειρος*, *saphire*. ⁸⁰ *bowl*
or cup. h. *simpulum*. *πυελος* *pelvis*. *φιαλα*,
phiala, a *phial*. ⁸¹ *covered*. cieled. ⁸² *wring* or
clap hands. applaud or mourn. abundance. h.
sufficio, *sufficient*. ⁸³ *numbered*. recite, recital.
book. h. *cipher*. *suffragium*. & *σφραγς* a seal.
⁸⁴ *stoned*. to cast or remove stones. h.
scopulus a rock. ⁸⁵ *refuse*. rebellious. ⁸⁶ *armour*.
brigantine. ⁸⁷ *spread*. hang over. ex-
ceed.

ceed. ²⁷ C. *αρχος* prince. ⁸⁸ prince. board.
⁸⁹ eunuch, chamberlain. ⁹⁰ branch. ⁹¹ uncle.
 cryer. undertaker of funerals. ⁹² nettle. ⁹³ re-
 bel. ⁹⁴ *ἱεὶς* winter. ⁹⁵ shut. [h. *στόμα* mouth.
 & *ισθμός* an *isthmus*. & *ostium* a gate]. seal.
⁹⁶ to hide. h. prefix *μ*. *μυστήριον*, *mysterium*,
 mystery. & *ἐνέγω* deprive. & *ὑστερος* last.

γ

¹ *ἄσπετος* thick. a beam. cloud. ² serve. [h. *οπα-*
δεύω, *obedio*, *obey*]. to till. ³ service, labour.
⁴ thick. h. *hebes*. & *heavy*. ⁵ borrow. pawn.
 lend. ⁶ *ἄσπετος* thick clay. ⁷ *περὶ*, *προς*, *pass*. *ὑπερ*,
super, *over*. [h. with *γ* *adjecto* *Caldaico*, the
 Roman *Aborigines* or *Ἀβορυγίνες*, *gens trans-*
fuga, vide Dionys. Halicarn.]. die. [h. *βαρὺς*,
 vide *בֹּר*]. coition. conceive or bear. *in hithp*,
inrage. [h. *ὑβρις* *furor*]. *Aber*. *Hebrew*. passage.
 [h. *γεφυρά* *bridge*]. boat. opposite. beyond. be-
 cause of. ⁸ provisions or corn of the last year.
 h. *οπωρὰ* *autumn*. ⁹ *σαπρὸς*, *σηπῶ*, *rot*. ¹⁰
 wrap or twist. ¹¹ cord. thick. branch. ¹² *ἄσπετος*
ἀγαπάω *love*. *lust*. *dote*. ¹³ round. a calf. *ma-*
galia, *ἀγαννα*, *waggon*. [h. *ἀγέλη* *a herd*]. trench.
¹⁴ ear-ring. ¹⁵ grieved. [h. *ἄγων* *certamen*,
ἄγωνα *agony*.] ¹⁶ *in nipb*. *tarry*. ¹⁷ *γρηγανός*,
grus, *a crane*. ¹⁸ *ἄσπετος* *ad to*, *unto*. *eternity*. ¹⁹
 confirm. support. ²⁰ *decus*, *adorn*. *ὁδεύω*, *vado*,
pass.

pass. ²¹ ornament. ²² ἡδονή pleasure. pleasant.
 [h. idoneus]. place. time. [h. διν diu]. in hithp.
 live delicately. ²³ ἵπ to remain over and above.
²⁴ ἵπ fail. want. ὀρθοῶ, order or dispose. weed.
 flock. herd. ²⁵ ἴσ lentil. ²⁶ ὕβ, ὕβ clouded. covered.
²⁷ ἴβ bake. h. coquo. ²⁸ ὕβ the organ. musical instru-
 ment. ²⁹ ἵρ rob, pillage. in hiph. protest, testify.
 moreover. again. yet. ³⁰ ἵρ crooked, perverted,
 done wickedly. ³¹ ἵρ gather, assemble. ³² ἵρ evil.
 act wickedly. young. [h. οὐλος tender.] give
 suck. h. γαλα, milk. ³³ ἵρ crooked, perverse.
 dwell. [h. prefix ἵ, μένω, maneo, remain. h.
 the old Gaulish terminations in -magum]. time.
 cave. bed. h. ὦον a chamber. ³⁴ ἵρ avis a bird.
 ἵπταμαι to fly. γνοφος darkness. ὄφρυς eye-lid.
³⁵ ἵρ pressed. h. ἀγγι near. ἀγγος, ἀχθος, pain. &
 ἀγγαι the arms. ³⁶ ἵρ purposed. ³⁷ ἵρ ὄρω, ὀρευσω,
 ἐγείρω awake. C. blind. chaff. γρηγορεῶ watch.
 εἶρος watchman. enemy. ³⁸ ἵρ assemble. constella-
 tion of the Churle's or Carle's Wain. ³⁹ ἵρ bend.
 subvert. h. ὠθω, ὠθεῶ. push out or oust. ⁴⁰ ἵρ
 αἶξ goat. h. ἱζανή a goat's-skin coat. h. zany.
⁴¹ ἵρ scape-goat. ⁴² ἵρ leave, forsake. help. repair,
 fortify. ⁴³ ἵρ fairs. ⁴⁴ ἵρ is, vis, strong. streng-
 then. h. αἶω veneror. ⁴⁵ ἵρ valeria, a sort of strong
 small black eagle. ⁴⁶ ἵρ fence round. ⁴⁷ ἵρ help.
⁴⁸ ἵρ pen. ⁴⁹ ἵρ tego cover. dress. h. ἐδῆς, vestis.
 vest. ⁵⁰ ἵρ the bat. ⁵¹ ἵρ milk-pail. ⁵² ἵρ cover-over.
 [h.

[h. *étouffe*, *stuff*]. overwhelm. swoon. ⁵³ כִּי
 feeble. late. ⁵⁴ יָ encompass. gird. *τιαρα* crown.
⁵⁵ יָשׁ sneezing. h. *tussis* a cough. ⁵⁶ כִּי a heap.
⁵⁷ יָ *ατλω* to fly upon as a bird of prey. a bird of
 prey. h. *αετος* an eagle. ⁵⁸ כִּי strength. strong
 wind. ⁵⁹ יָ *ein* or eye. fountain. [h. *αιοναω* to
 sprinkle]. to eye one. [h. *νευω*, *innuo*]. to use sor-
 cery or divinations. ⁶⁰ יָ wearied. swooned. thirst-
 ed. ⁶¹ יָ *urbs* city. foal of an ass. ⁶² כִּי field-
 mouse. ⁶³ יָ spider. ⁶⁴ יָ tinkling ornament or
 chains for the feet. to dance. ⁶⁵ יָ *οκρῖαω* to
 trouble. ⁶⁶ יָ an asp. ⁶⁷ יָ by. upon. ⁶⁸ יָ do.
 mock. contrive. effect. to be the cause or occa-
 sion of any thing. gather grapes. ⁶⁹ יָ subliming
 furnace. ⁷⁰ יָ design. deed. ⁷¹ יָ stammer. ⁷² יָ af-
 cend. [h. *altus* high. *ἀλλομαι* leap]. *folium* a
 leaf. h. *ala* a wing. ⁷³ יָ most high. ⁷⁴ יָ re-
 joice. h. *elysium*. ⁷⁵ יָ dark night, thick dark-
 ness. h. *αλιτεω* to sin. ⁷⁶ יָ hidden. boy. youth.
 an age. [h. *olim* of old. *oleo*, *olesco*, to grow].
 or eternity. ⁷⁷ יָ cover. ⁷⁸ יָ a leech. ⁷⁹ יָ *αμα*,
ομα, people, multitude. with. in as. near. as
 long as. ⁸⁰ יָ hide or obscure. ⁸¹ יָ stand nigh.
 wait upon, ⁸² יָ *molior*, laboured. h. *emolument*.
⁸³ יָ burden. ⁸⁴ יָ *μυχος*, deep. valley. abyss. ⁸⁵ יָ
 sheaf. handful. sort of dry measure. wool. ⁸⁶ יָ
 over-against. near. according to. ⁸⁷ יָ *mate*,
 companion. neighbour. ⁸⁸ יָ cloud. ⁸⁹ יָ *uva*
 grape.

grape. ²⁰ γανος, γανωω, delighted, delicious.
²¹ bind. h. *nodus* a knot. ²² cano fing. [h. αινος, praise]. answer. [h. ονημι help]. humble, afflict.
 h. ονωω, ονοταζω, blame. ²³ lowly, meek. h. ανια
 sorrow. ²⁴ a branch. ²⁵ buckle for the hair. or
 collar or chain for the neck. encompass. giant.
 h. αναξ a king. ²⁶ to mulct. punish. ²⁷ tread.
²⁸ sweet wine. sweetness. ²⁹ leaf. branch.
³⁰ λοφος, λοφη, summit. high place. tower.
 haughty. daring. in *hiph.* polleo, απειλεω, pre-
 sume or dare. lift up. the anus or piles. h.
 απελος. ulcer. ³¹ dust. a fawn. h. capra. ³²
 plumbum or lead. ³³ tree. plant. h. οζος
 a branch, & *hasta* a spear. ³⁴ grieve, afflict.
³⁵ αξινα, *ascia*, *ads* or *ax.* file. ³⁶ shut. back-
 bone. ³⁷ lazy. sluggard. ³⁸ slouth. h. asellus.
³⁹ bone. [h. σωμα body. *ossum* or *os* bone. &
summ]. numerous. increased. strong. ⁴⁰ shut
 up or closed. stayed. h. *serò* late. ⁴¹ heel.
 step or sole of the foot. to supplant. a reward.
 to the end. because. ⁴² bind. ring-streaked.
⁴³ battlement or inclosure. ⁴⁴ κακος per-
 verse, σκολιος crooked. ⁴⁵ root up. ham-string.
 cut the sinews of the feet. ⁴⁶ σκορπιος scor-
 pion. ⁴⁷ corvus raven. darken, [h. Ερε-
 εος, *Erebus*]. evening. mixture. woof of the
 web. become surety. [h. αρραβων]. sweeten.
Arab, Arabia. ⁴⁸ the noise of a stag in groyn-
 ing.

ing. h. οργαω & ορεγαω long for. h. *urgeo urge*.
¹¹⁹ discovered. naked. emptied. h. αρρω *haurio*.
 from this word & אר people ερημος desert,
 ερημιτης *hermit*. ¹²⁰ wild afs. ת' & ת' nakedness.
 privities. adultery. ¹²² draw up. direct. order. [h.
right]. rank. arrange. h. ορχος, a series of plants,
 & hortus a garden. ¹²³ uncircumcised. ¹²⁴ the
 prepuce. superfluity. stoppage. ¹²⁵ γνωριμος,
 γνωριζω, *gnarus*, skilful, crafty, discovered,
 naked. ορμος heap. ¹²⁶ paste. ¹²⁷ neck. cut off
 or break the neck. to drop. h. ορφανος an *or-*
phan. ¹²⁸ thick darkness. ¹²⁹ dismay, terrify.
 αραω bruise. fierce. h. αρης *Mars*. ¹³⁰ fled.
¹³¹ ארז arteries. ¹³² barren. h. χηρος *de-*
prived. widower. ¹³³ bed. ¹³⁴ ארז, cis, moth.
¹³⁵ corrode. consume. corrupt. ¹³⁶ herb. ¹³⁷
facio, do. sacrifice. prepare. dress meat. ¹³⁸
 smoke. calamity. ¹³⁹ injure. oppres by fraud
 or violence. contention. ¹⁴⁰ gather tithes. grow
 rich. ¹⁴¹ αρεος smooth. bright. thought. h.
 αισθανομαι perceive. ¹⁴² ארז a flock. ¹⁴³ ארז time.
 h. *ætas* age. ετος year. νδν now. ¹⁴⁴ spoken in
 time. seasonable. now. 7 prepare. ready. ¹⁴⁵
 bædi he-goats. leaders. ¹⁴⁶ in nipb. darken. h.
 ατμος *steam* or smoke. ατμιζω exhale. θυμα,
 θυμιαζω, incense. ¹⁴⁷ antiquus antient. durable.
 hard. thick. ¹⁴⁸ intreat. [h. *votare*] abundance.
 h. εθαγ, *uber*, udder or breast.

D

𐤃𐤍𐤅 here. 𐤃 corner. extreme part of a thing.
 [h. βῆτιον, *bout*, *but-end*]. captain. in *hipl*. scat-
 tered abroad. 𐤃 glorify. adorn. h. βῆγος, *birrus*, a
 garment. 𐤃 branch. bough. 𐤃𐤍𐤅 *ficus*, green
fig. 𐤃 unclean, abominable. 𐤃 meet. flay. be-
 seech. chance. 𐤃 *piger*. faint. weak. *corpus*,
carcass. 𐤃 to meet. 𐤃𐤍𐤅𐤃𐤍𐤅 redeem. h.
 𐤃𐤍𐤅 spare. 𐤃𐤍𐤅 πεδῶν a plain. pavilion. C. Syr.
 couple or pair. 𐤃 midriff. fat. caul. 𐤃𐤍𐤅
 mouth. speech. [h. *fari* to speak. εἶπω, φῶω,
 φημι, speak. πίνω drink. οἶς voice. οὐρανός oracle.
feè fairy]. sharp point. there. here. 𐤃𐤍𐤅 here.
 𐤃 slacken. weaken. h. παύω rest. φεύγω fly.
 𐤃 to blow. speak. intangle or snare. ashes or
 foot. 𐤃 ruby. paint. h. φυκος *fucus*. & *fumus*.
 𐤃^s bean. *lupinus lupin*. h. puls, pultis. 𐤃 C.
 mouth. h. φημι speak. φίμος a bridle-bit. *pomum*
 an apple. πωμά drink. 𐤃^o dubious, anxious. h.
 πονέω to labour. *pain*. πανικόν *panic*. 𐤃¹ scatter.
 overflow. hammet or club. 𐤃² go forth. waver.
 produce. bring up. 𐤃³ *ferio*, break. *fors*, lot.
 wine-press. 𐤃⁴ grow, spread, increase. h. φύσις
 nature. *piscis* a fish. & πᾶς all. 𐤃⁵ φητω hinge.
 woman's privities. 𐤃⁶ pure solid gold. 𐤃⁷
 strengthen, 𐤃⁸ σπερῶ disperse. 𐤃⁹ 𐤃¹⁰ πλοεω
 fear. [h. *pudor* shame]. C. testicle. 𐤃¹¹ chief.
 governor.

governor. ³¹ φαίρος, κούρος, velox, light and swift. vain. rash. ³² lighted coal. ³³ C. potter. ³⁴ specus, pit, hole. ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ 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image. any thing graven. ⁶נִחָן C. psaltery.
⁷בָּ finished. ⁸בָּ varieties. coat of many colours.
⁹כַּף C. piece. palm of the hand. sole of the
 foot. h. *πᾶς, ποδός, foot.* ¹⁰בָּעָלָה בֹּאֵהוּ צָעַק, cry out
 as one in labour. ¹¹בָּ *ποίηω* wrought, done.
 work. fruits. reward of labour. ¹²בָּ stricken.
 amazed. stroke. step. shaking. anvil. once.
¹³בָּ twice or often. ¹⁴בָּ bases or angles. ¹⁵בָּ
 Aaron's bells. ¹⁶בָּ *aperio*, open the mouth. to
 free. ¹⁷בָּ raise the voice, sing, rejoice. break.
¹⁸בָּ *φλοιζω, φλοιω*, to pill or peel. ¹⁹בָּ riven asun-
 der. ²⁰בָּ bruising, crushing. ²¹בָּ *force*, compel,
 urge. persuade. ²²בָּ a file. ²³בָּ *visit*. care
 or look for. wanting. punish. ²⁴בָּ a chief or head.
 h. *caput*. ²⁵בָּ commandments. ²⁶בָּ opened eye
 or ear. ²⁷בָּ *coloquintida*. ²⁸בָּ *πορτίς* young bull.
²⁹בָּ heifer. ³⁰בָּ wild afs. h. *fera* beast. *ferus* fierce
 or wild. *aper* a boar. ³¹בָּ out. outward. ³²בָּ
parted, divided. [h. *præda* prey]. out of joint.
 a mule. h. *veredus* a post-horse. *παρδος, pardus*,
 a leopard. ³³בָּ *παράδεισος, paradisus, paradise*,
 or garden. ³⁴בָּ bear fruit, increase. h. *οπωρᾶ* au-
 tumn. & *pirum* a pear. ³⁵בָּ fruit. ³⁶בָּ suburbs. ³⁷בָּ
 village. ³⁸בָּ iron. ³⁹בָּ *floreo*, shoot forth or blof-
 som. flower. youth. young birds. ⁴⁰בָּ falling off,
 breaking, *parting*. singing merrily. grape left
 after the gathering. ⁴¹בָּ *ferox, ferocia*, fierce-
 ness, rigour. ⁴²בָּ veil. ⁴³בָּ rend or tear. ⁴⁴בָּ
pars,

pars, parted. break. distribute. [h. φαρσος, *frustum, crust* of bread]. eagle or *osprey*. claw or hoof. ¹⁰⁵י made bare, uncovered. [h. παρειά cheek]. made free. revenged. put away. ¹⁰⁶שׁ a flea. ¹⁰⁷י break forth. overflow. [h. περμασος abundant]. swell. φωρ a thief. πειρατης a *pirate*. ¹⁰⁸פ frango, break off. [h. βραχω found or *crack*]. pull away. *parco, deliver.* the neck. ¹⁰⁹ק pot or pan. ¹¹⁰שׁ separate. φραζω explain. [h. φρασις *phrase. prosa prose*]. extend. horseman. dung. ¹¹¹שׁ decree. ¹¹²שׁנא effusion of excrement. ¹¹³נ Euphrates. ¹¹⁴תמ׳ princes. ¹¹⁵שׁשׁ spread. diffuse. ¹¹⁶ק pull in pieces. hew. dissect. שׁ strip. ¹¹⁷ע transgress. rebel. walk or go. *passo* Ital. ¹¹⁸ק open. spread. ¹¹⁹ק C. divine or interpret. ¹²⁰נ flax or linen. ¹²¹שׁנא morsel of bread. ¹²²נ *puto amputo*, cut or break in pieces. ¹²³נ suddenly. ¹²⁴שׁ a fine outward garment, or handkerchief, or fillet or ribban for womens necks. ¹²⁵נ C. φθεγμα sentence. decree. h. φθεγγομαι speak. αποφθεγμα *apophthegm*. ¹²⁶ק πεθω persuade. απαταω beguile. ¹²⁷ק pateo to open. door. gate. ¹²⁸שׁ to writh. distort. wrestle. ¹²⁹שׁ thread, ribban. neckcloth. ¹³⁰י πυθων, serpent. asp. ¹³¹ע suddenly. ¹³²ק inter-pretor, interpret. ¹³³שׁ copy.

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¹³⁴שׁ shady trees. shades. י sheep. goats. flock. ¹³⁵שׁ arched, covered. tortoise. toad.

³ assembled by troops. fight. army in battle-
 array. serve in war or in the temple. h. *σεβω*
 to worship. *σεβας* augustus. ⁴ swell. ⁵ glory.
 ornament. roebuck or wild goat. ⁶ reached.
⁷ tinge, colour. hyæna. C. finger. ⁸ heaped.
⁹ handful. *ἑξῆς* side. ¹⁰ lay snares. food.
 venison. hunting. [h. *ζητεω* seek]. in *niph.* ra-
 vaged. C. purpose. true. ¹² *δικη, δικαιος*, just.
 is just. justice. ¹³ *ἑξῆς* bright. yellow. ¹⁴ neigh.
 shout for joy. ¹⁵ light. window. in *hiph.* make
 oil. oil. ¹⁶ mid-day. ¹⁷ *ἑξῆς* hunt. lay in
 wait. net. ¹⁸ command. teach. permit. ¹⁹ cry-
 ing out. ²⁰ cry. ²¹ *ἑξῆς* abyss. ²² fasted. ²³
 swim. overflow. honeycomb. ²⁴ adhere. straight-
 en. ²⁵ bind. besiege. enemy. to figure. strong
 rock. ²⁶ neck. ²⁷ *ἑξῆς* fair. clean. *siccus* dry.
 h. *σικχος* weak, thin, cross or sick. ²⁸ stinking
 putrefaction. ²⁹ laugh. rejoice. *σικχος* mock.
 ally. encounter. ³⁰ white. ³¹ *ἑξῆς* ship. ³² dry
 deserts. wild beasts. ³³ dry. ³⁴ monument.
 sepulchre. inscription. ³⁵ stocks or pillory. ³⁶
 to blossom. h. *ζιζανιον* tares. ³⁷ fringe. lock of
 hair. ³⁸ messenger, hinge. ³⁹ in *hiph.* burn.
⁴⁰ *ἑξῆς* *λίσσομαι* pray. ⁴¹ roast. dress. ⁴² pro-
 sper. [h. *luck*]. pass over. in *filio* rush upon. a
 dish. ⁴³ shaded. [h. *εὐλος* the style that casts
 the shadow on a dial]. tingle. to quiver. sink.
⁴⁴ *ἑξῆς* cymbals. ⁴⁵ image. [h. *similis, similar*].
 shadow.

shadow. ⁴⁶מִשְׁכָּה shady, dark. ⁴⁷יָדִיד fide. *soliva* a beam.
⁴⁸כִּסְיוֹ covered. ⁴⁹שֵׁשׁ hair. ⁵⁰שֵׁשׁ hairy ones. rob-
 bers. ⁵¹שֵׁשׁ thirst. ⁵²יָכָה yoke, unite, to pair. ⁵³נָחַשׁ grow,
 vegetate, bud. [h. *semen*]. rising sun. ⁵⁴יָבֵשׁ dry.
⁵⁵יָבֵשׁ wool. ⁵⁶חָטַף cut off. suppress. dismay. *smite*.
⁵⁷מִשְׁכָּה shield. hook. briar. h. *σάννιον* a Per-
 sian dart. *σάννιαζω* to pierce. ⁵⁸נָחַשׁ leaped down.
⁵⁹רָחֵל thin, slender. ⁶⁰יָבֵשׁ humble. ⁶¹שָׁרַף roll. surround.
 wrap. h. *σέφανος, σέφω*, crown. ⁶²שָׁרַף tiara, tur-
 ban. ⁶³זֶבֶח urn, basin. ⁶⁴חֶמֶץ guttur. h. *cistern*.
⁶⁵תִּרְמִל pipes. ⁶⁶עָדָה *cedo, incedo*, walk. [h.
στάδιον stadium]. step. bracelet or garter. ⁶⁷חָלַף
 wander. ⁶⁸יָרָם remove. ⁶⁹שָׁרַף a veil. ⁷⁰קָרָא cry out. ⁷¹יָרָא
 few. ⁷²דָּבַק adhere. ⁷³חָשַׁב look out or watch.
 h. *σάφης safe* or sure. *σοφός* wise. ⁷⁴כַּף cup. ves-
 sel or cruise. ⁷⁵יָחַד hide. [h. *ζοφος dark*]. the north.
⁷⁶יָחַד *ασπίς asp* or basilisk. excrement. ⁷⁷זָבַח to chir-
 rup, pipe or cry like a bird. ⁷⁸עֵזֵר goat. ⁷⁹זָבַח *passer*
sparrow. C. morning. return. ⁸⁰זָבַח nail or hoof.
⁸¹זָבַח frog. ⁸²זָבַח husk of corn. ⁸³זָבַח burn.
 h. *σαράβος, σαράβαντα a salamander*. & the dance
zarabanda Ital. ⁸⁴זָבַח *κραζω* to raise the voice.
⁸⁵זָבַח tower, fortrefs. ⁸⁶זָבַח balm. ⁸⁷זָבַח *χρηζω* need.
⁸⁸זָבַח leprous. h. *ψώρα*, itch, scab or sore. ⁸⁹זָבַח le-
 profy. ⁹⁰זָבַח defecate. purge. try. ⁹¹זָבַח bind. [h.
cirrus, cirrulus, curl]. vex.

P

πῑῑῑ [κῑτις, κῑτῑα, κῑτιν, *kyte*]. the bittern
 or pelican. ῑῑῑ *cabus*, kind of dry measure.
 ῑ curse. ῑ hollow place. tent. brothel. h. κυ-
 βῑς cinædus. κυβῑρος. *ceveo*. ῑ receive. [h.
gabelle Fr. for every kind of tax, impost, or
 duty]. receive kindly. [h. καπηλῑος, *cabaretier*.
 καπηλευῑω to entertain. *capula* a ladle]. before.
 opposite. ῑ pierce. bereave, rob. spoil. punish.
 helmet. dregs. ῑ gather, collect what was di-
 spersed. h. κῑβῑσις, *gibeciere* Fr. a bag. ῑ bury.
grave. h. κῑβῑρη, κῑβῑριον, *ciboire* Fr. ῑῑῑ
 bow down the head. h. κοτις, κοτῑη, κῑδῑα, a
head. ῑ *candeo*, *accendo*, burn. ῑῑῑ burning fe-
 ver. ῑῑ *quondam*, of old, before. eternity. an-
 tiquity. precede. in presence. the east. ῑῑ, east
 wind. ῑῑ κῑδῑα, δῑαερος, *ater*, *dark*. ῑῑ prepare.
 sacred. pure. κῑνδῑα, sodomite, κῑνῑδῑος *cinædus*.
 h. κυδῑος both glory and infamy. ῑῑῑ whore.
 ῑῑῑ blunt, set on edge. ῑῑ assemble. h.
 καλεῑω *call*. οχλῑος croud. εκκλησῑα, *ecclesia*,
eglise. ῑῑῑ a line. ῑῑ to spue. pelican or bittern.
 ῑῑ wait. expect *in niph*. gather. Arabicè *queo*,
can or able. ῑῑ displease. h. κῑτῑα disgust, κοτεῑω
 to be vexed. κοτος rancour. ῑῑῑ κῑλωῑ voice. h.
 καλεῑω *call*. γλοζῑω, *glocito*, *gluck* or hiss. κλαζῑω
clango, κλαῑω cry. κῑλω command]. noise.
 thunder.

thunder. ²³ arise, rising. [h. κυμα a surge, εγκωμιον *encomium*]. corn. h. *calamus*, holm. ²⁴ lament. ²⁵ cut off. ²⁶ κηπος, κηβος, *cepus*, an ape. surround. ²⁷ weary. afflict. late. ακανθα thorn. hair. summer. ²⁸ dig. ²⁹ lay snare, in-snare. ³⁰ destruction. [h. καπιω to devour greedily]. bite. cut off. plague. ³¹ κλεινω *kill*. ³² little, less. ³³ crop, pluck. h. κοπιω cut. ³⁴ burn. fumigate. perfume. h. καθαιρω, purge or purify. ³⁵ summer. ³⁶ spear. ³⁷ κικι gourd or palma Christi. ³⁸ break down. a wall. ³⁹ light. [h. κελης]. swift. vile. cursed. ⁴⁰ light. vile. roast. fry. burn. h. καλαμος, *calamus*, reed or holm. & καλον wood. κηλω, *caleo*, & coal. ⁴¹ lightness. shame. contempt. ⁴² pot. ⁴³ contracted, short. defective. h. κολεθεις of κολεω cut off. *claudus* lame. ⁴⁴ κλεος extolled. *in hitbp*. χλευαζω insult. despise. ⁴⁵ *cælo*, carved, graven. sling, slinger. ⁴⁶ fork. trident. ⁴⁷ meal. ⁴⁸ wrinkle, wither. ⁴⁹ languish. dried. ⁵⁰ gathered with the hand. handful. h. κομιζω *curo*. ⁵¹ nettle. thistle. ⁵² nest. ⁵³ build a nest. ⁵⁴ is jealous, zealous, emulate, envy. ⁵⁵ κλαομαι possess. acquire. καννα cane. reed. ⁵⁶ κινναμωμον *cinnamonum*. ⁵⁷ χρησμος, divining. diviners. ⁵⁸ standish or inkhorn. ⁵⁹ a mark or cut upon the body. ⁶⁰ hollow dish or platter.

⁶¹ παχυς. ⁶² πυκάζω coagulate. congeal. h. ⁶³ πικρη pitch. & ⁶⁴ παχυν frost. ⁶⁵ κοπῶ, chopt or cut off. broke. ⁶⁶ hedge-hog. ⁶⁷ leap. h. ⁶⁸ κερως light. ⁶⁹ a flying or darting serpent. ⁷⁰ shut. [h. *capsa casket*]. leap. ⁷¹ εχάτος end. ⁷² χιζω cut off. ⁷³ cut off. ⁷⁴ cumin or nigella. ⁷⁵ prince or ruler. ⁷⁶ in *hithp*. scraped. ⁷⁷ to boil. enrage. *spuma* foam. wrath. ⁷⁸ curto shorten. short. ⁷⁹ harvest. branch. war. ⁸⁰ κρυος, *frigus*, cold. ⁸¹ εγω is cold. ⁸² destroy. render tributary. ⁸³ call, name. read. h. *curia* court. ⁸⁴ χειπῶ, χειμπῶ, approach, advance. middle. war. ⁸⁵ gift-offering. ⁸⁶ an ax. ⁸⁷ κυρω, *occurro*, *occur*. happen. meet. in *hiph*. brought to pass. accident. beam. city. ⁸⁸ κερειω, *καρα*, depilate, make bald. bald. ⁸⁹ κρυος frost. ⁹⁰ extend the skin. cover with skin. h. ⁹¹ χροα skin. ⁹² χρωμα colour. h. also ⁹³ κρεμαω suspend, and the English word *cream*, for that covers the milk as with a skin, and is suspended thereon. ⁹⁴ κερως, *cornu*, *horn*. strength. ray. splendor. shine. h. *corona*, *crown*. ⁹⁵ καρσιος oblique. bend. [h. *crux* a *cross*]. fall. a ring. ⁹⁶ foot. ⁹⁷ εγενω tear or break, open. ⁹⁸ cut out, formed. wink. ⁹⁹ floor. ¹⁰⁰ plank. bench in a ship. ¹⁰¹ chaff. straw. ¹⁰² search. sift. ¹⁰³ σινυος cucumer. ¹⁰⁴ hearken, attend, give ear. ¹⁰⁵ *scervus* cruel. hard. harden. ¹⁰⁶ cups or dishes.

קָ harden. ¹⁰ truth. ¹⁰¹ lamb. piece of money.
¹⁰² קַשָּׁת scale of a fish. ¹⁰³ קָ tie, bind together.
¹⁰⁴ קַ bow. rainbow. archer. ¹⁰⁵ קִיִּיתִי κιθαρα,
cithara, guitare or harp.

ק

קִיִּיתִי οὐρα see, perceive. hear. prophet.
 crow. a *mirroure*. h. *μαλεω* to shine. *miror ad-*
mire. ² קָ lifted up. unicorn. ³ קָ head. *arraez,*
 chief. beginning. poison. ⁴ קָ beginning, first.
⁵ קָ many. multiply. great. master. h.
βραβεω, βραβευς, & brave. prefix ת, h. *So-*
gulos, turba, troop. trop Fr. ⁶ קָ ομβρος,
imber, showers of rain. ⁷ קָ multiply, to be
 great. ⁸ קָ cover, adorn, ornament. h. *drab*
& drapery. ⁹ קָ bake. boil. drefs. ¹⁰ קָ ρομβος
 squared. *four.* lie down or couch. ¹¹ קָ fatten.
¹² קָ clod of earth. ¹³ קָ moved. ¹⁴ קָ spy. ex-
 plore. deceive. foot. ¹⁵ קָ throw a heap of stones.
¹⁶ קָ murmur. ¹⁷ קָ ρηνω, ρηνυμι, *frango, rent.* di-
 vided. repofed. a moment. immediately. ¹⁸ קָ to
 convene or affemble with rage or mutiny, tu-
 multuous running together. ¹⁹ קָ spread,
 expand. veil. h. *rideau* a curtain. ²⁰ קָ flow, fall
 down. rule. subdue. instruct. *erudio.* h. to *read.*
rudis a fort of *rod.* ²¹ קָ δαρθανω, *dormio,* deep
 fleep. ²² קָ eager purfuit. ²³ קָ afraid. ²⁴ קָ *robur,*
robust, ftrong. [h. *rib*]. proud. deride. ²⁵ קָ run.

קִיִּיתִי

²⁶ galleries. gutters. ²⁷ plead. contend.
 h. *rabula*. ἀράβευω, ἀράβος. βράβευω. ²⁸ have
 power or dominion. mourn. ²⁹ *ew*, *irrigo*, to
 water. *ebrius*, *ivre* Fr. drunk. ³⁰ is spacious.
 refreshed. spirit. wind. breath. h. *ρογχος*, *πεγχω*,
 snore. *raucus* hoarse. ³¹ *reus*, *rogue*. is wicked.
 hurt. afflict. *in hiph*. cry aloud. sound trumpet.
³² *rumpo* bruise. shake. ³³ run. h. *ερεω* to row.
 h. *rota* a wheel. ³⁴ is poor, impoverish. ³⁵ famish.
³⁶ leanness. ³⁷ mourn. funeral feast.
 undertaker of funerals. h. *ραζω*, *ροζω*, *ρυζω*,
αραζω, bark or howl. ³⁸ wink. stare. ³⁹ prince.
⁴⁰ large. inlarge. ⁴¹ mill-stones.
 mill. ⁴² sheep or ewe. ⁴³ pity, love, cherish,
 mercy, bowels. matrix. girl. ⁴⁴ waving, move-
 ing. ⁴⁵ rinse, wash, laver. C. confide. hope.
⁴⁶ *επωνω*, *εργω*, *arceo*. far off. ⁴⁷ boil or fry,
⁴⁸ wet. green. ⁴⁹ *ταρατλω* fear, horror. h.
tartarus. ⁵⁰ fresh. tender. ⁵¹ dash, throw to
 the earth. h. *ραθασω* thrash. ⁵² smell. ⁵³ loud
 cry, sound trumpet. ⁵⁴ empty. in vain.
 unsheath. waste. ⁵⁵ emit saliva or semen. white
 of egg. ⁵⁶ soften. tender. h. *μειραξ*, young
 person. ⁵⁷ ride. *caravan*, *chariot*. upper mill-
 stone. knee. ⁵⁸ to traffick. merchant. talebearer.
⁵⁹ lifted. [h. *αγγιχαδαι* to climb up]. bound
 or knit with knots. ⁶⁰ rough places. ⁶¹ riches,
 acquire, gain. *μαγνας*, swift horse or
 mule

mule or dromedary. h. *marechal*. מֶרְכָּבָה
 darted. thrown down. *armar* Sp. beguiled.
 maggot. מֶרְכָּבָה *rumex* dart. lance. מֶרְכָּבָה *μαρνας* a
mare or dromedary. h. מֶרְכָּבָה, *mark schalch*
 Germ. or *marechal*, one who understands
 horses. מֶרְכָּבָה pomgranate. מֶרְכָּבָה exalted. מֶרְכָּבָה tread
 under foot. reptile. h. *vermis*, *worm*. מֶרְכָּבָה
 shout, cry aloud. h. the old English *rane* for
 song or note. מֶרְכָּבָה female ostriches. מֶרְכָּבָה
 dilute. bedew. h. *ερση*, *ros*, dew. מֶרְכָּבָה bridled.
resne or *rein*. מֶרְכָּבָה *ραιω* evil. break. מֶרְכָּבָה
 famish, famine. מֶרְכָּבָה tremble. h. *reel*. מֶרְכָּבָה feed.
 united. [h. *ρσω* to preserve, defend, draw]. fa-
 miliar friend. [h. *ερω* to love, *ηρος* lovely. *in*
hithp. *εταiros* a friend]. מֶרְכָּבָה *βρωμος*, *βροντη*,
 thunder. tremble. מֶרְכָּבָה flourish or prosper. h.
ραμνος white-thorn, *ερων* plant, germ, grain.
 מֶרְכָּבָה to drop, distil, h. *roupe* & *ropy*. מֶרְכָּבָה shake,
 tremble, earthquake. h. *ρασσω*, *ρνωσω*, *bruise* or
 break. h. to *rush*. מֶרְכָּבָה *δεραπευω* heal, cure.
 physician. pardon. restore. h. *ραπιω* sew or
 mend. *ραπισ* a needle. מֶרְכָּבָה to make a bed. prop
 up. spread. מֶרְכָּבָה *γρᾶββατος*, *grabbatus*, a bed.
 מֶרְכָּבָה feeble. slacken. מֶרְכָּבָה giants. dead men. מֶרְכָּבָה
 to tread. to trouble. *in hithp*. submit by throw-
 ing himself at the feet of another. h. *ερπυζω*,
ερπω, *repo*, *creep*. מֶרְכָּבָה *in hithp*. associate. lean or
 cleave to. מֶרְכָּבָה mud, dirt, dung. מֶרְכָּבָה *φαιν* stall
 for

for oxen. h. *ερεπλω* to eat. ³ *פצע* *gnosco*, bruise. beat. hurt. ⁴ *ק* leap. lie in wait. proudly insult. ⁵ *ק* *ευαρεσσω*, *αρεσκω*, delighted. accepted. will-ed. h. *ρעצו*, *facio*. ⁶ *ק* good-will. ⁷ *ק* kill, murder. sword. h. prefixing *מ*, *massacre*. ⁸ *ק* to bore. ⁹ *ק* paved. ¹⁰ *ק* pavement. lighted coal. ¹¹ *ק* only. ¹² *ק* rot. ¹³ *ק* skip or leap. ¹⁴ *ק* *κροταφος*, temples of the head. ¹⁵ *ק* composition of perfumes or drugs. h. *ταραχος* pickle. *ταρχεα* interment. ¹⁶ *ק* tapestry. *recamer* Sp. embroider. ¹⁷ *ק* made firm and strong. extend or spread. h. *brachia* the arms. ¹⁸ *ק* firmament. *ק* spit. ¹⁹ *ק* hath power. ²⁰ *ק* power. permission. ²¹ *ק* shew. describe. ²² *ק* restless. turbulent. unjust. ²³ *ק* live coal. fiery dart. ²⁴ *ק* is poor. impoverish. ²⁵ *ק* *rete* net. network. sieve. h. *restis* a rope. ²⁶ *ק* *ק* to boil. ²⁷ *ק* bind. juniper. ²⁸ *ק* chain together. untye. chain. nail. h. *reticulum* a net. *retinaculum* a stay. ²⁹ *ק* fear. dread.



³⁰ *ק* *ק* *ק* *αφυσω*, draw water. ³¹ *ק* roar. h. *singultus*. ³² *ק* founded. wasted. *in hitbp*. wondered. ³³ *ק* *sonus* sound or noise. tumult. inundation. ³⁴ *ק* despise. h. *sot*. ³⁵ *ק* ask. [h. *con-sulo*, *consult*]. *in biph*. borrow, lend. h. *σελλος*. ³⁶ *ק* the grave. h. *hell*. ³⁷ *ק* to be at ease, rest, quiet. h. *sanus*. *sain* Fr. *sound*. ³⁸ *ק* draw breath. devour. earnestly desire.

desire. ¹⁰ leave or remain. [h. *cæterus rest*].
 leaven. [h. *sour*]. *σαρξ*, chair Fr. flesh. food.
 kindred. h. *soror sister*. ¹¹ break. h. *σολεω*
shove out. ¹² spark. ¹³ take captive. ¹⁴ sing
 praise. commend. *in hiph*. restrain. ¹⁵ *σκηπ-*
τρον sceptre. *scipio*, *baton* Fr. rod. tribe. Janu-
 ary. ¹⁶ thicket. nets. grates. ¹⁷ path. ¹⁸
 ear of corn. stream. ¹⁹ snail. ²⁰ ornament
 for womens heads. ²¹ *επτα*, *septem*, *seven*. *in*
niph. swear. ²² sevenfold. ²³ seven, or a
 week of, days or years. ²⁴ embroidered. gar-
 ment with eyes like network. ²⁵ C. to leave.
 permit. remit. pardon. ²⁶ bruise. break. [h.
shiver]. corn. [h. *cibare* to feed]. sell or buy
 corn. interpretation. sorrow. fracture. matrix.
 breaking forth of children at the birth. wave
 of the sea. viewed. h. *spero* hope. ²⁷ C. perplex.
 astonish. ²⁸ rest or ease. *sabbath*. ²⁹ in-
 crease. grow. ³⁰ err from ignorance. ³¹ error.
³² erratic. ³³ exalt, set on high. protect. ³⁴
 wander, stray. contemplate. view. ³⁵ *σαλαγω*,
γαλιαω, *ασελγης*, *salax*, *salacious*. lie with a
 woman. wife. ³⁶ to be mad. ³⁷ fruit of the
 womb. ³⁸ breast. ³⁹ destroy. harrow or
 break the clods. [h. *σκεδαω* disperse]. affliction.
 cup-bearer. ⁴⁰ field. ⁴¹ almighty. ⁴² field.
 vine. blasted corn. ⁴³ blasted. h. *tabes*. ⁴⁴ blast-
 ing. ⁴⁵ C. strive, conspire. ⁴⁶ lamb. kid.

⁴⁷ witnesses. ⁴⁸ onyx. ⁴⁹ vanity. falsehood.
⁵⁰ render. return. reward. reply. rebel. revenge.
 grey-headed. h. *πρεσβυς*. ⁵¹ plaistered. ⁵² *ισω*
 make equal. *ισος* like. compared. estimated.
αξιος estimated. placed. ⁵³ bend or incline. me-
 ditate. ⁵⁴ pit. ⁵⁵ went about. viewed around.
 decline or turn aside. *σκυτος*, *scutica*, *azote* Sp.
 a whip. flail. oar. ⁵⁶ to hedge. ⁵⁷ the hem of
 a garment. ⁵⁸ placed. garlick. ⁵⁹ cry out. so-
 vereign. liberal. noble. *in hiph*. besmear or
 close up. ⁶⁰ bruise. hide. cover. h. *ζοφω*, *ζο-*
φος, darkness. ⁶¹ desire. overflow. street. shoul-
 ders. *ιχis*, *coxa*, thigh. shin. ⁶² sing. [h. *σειρην*
siren]. reign. [h. *τυραννος tyrant*]. respect. went.
 ensnared. ox. [h. *ο-σις*, *ser-apis*, vide *אבם*].
 wall. enemy. ⁶³ rejoice. ⁶⁴ *σουσον*, *egucena* Sp.
 lilly. ⁶⁵ instrument of six strings. ⁶⁶ *situs*,
set. appointed. ornament. buttock. ⁶⁷ C.
 save, deliver. ⁶⁸ *aspicio* behold, see. ⁶⁹ twisted.
⁷⁰ humble, bow, prostrate. pass waters.
 swim. pit or ditch. ⁷¹ give. ⁷² extend. flay.
 press out juice. ⁷³ lion. ⁷⁴ ulcer or boil. ⁷⁵
 grown of itself. ⁷⁶ the *larus*, *sea-cob*, *κεπφος*,
 or cuckow. ⁷⁷ consumption. cieling. ⁷⁸ pride.
⁷⁹ grind. wear away. dust. laugh. mock. *σκοπιω*,
σινχαζομαι, joke. ⁸⁰ sky or heavens. ⁸¹
swarthy, black. *scrutor* seek diligently. rise
 early. ⁸² day-break. youth. ⁸³ corruption.
 de-

destroying. pit. ⁸⁴𐤔𐤕𐤔 gone astray. avoid it.
cedar. ⁸⁵𐤔 spread. inlarge. ⁸⁶𐤔 hate. ⁸⁷𐤔 *σατανas*,
satan, an adversary. ⁸⁸𐤔 wash. immerse. rush.
inundation. outrageous. ⁸⁹𐤔 officer or chief. h.
saturnus. ⁹⁰𐤔 gift or reward. ⁹¹𐤔 a plant. ⁹²𐤔
piss. ⁹³𐤔 accomplish, finish. ⁹⁴𐤔 *σειραι*, *σειριδες*,
chains. ⁹⁵𐤔 marble. ⁹⁶𐤔 *sentis* briar. ⁹⁷𐤔 *cubo*
lie down. sleep. die. ⁹⁸𐤔 see. think. paint. ⁹⁹𐤔
the mind. h. *scio*, *sagax*. ¹⁰⁰𐤔 forget. *κίχew* find.
¹⁰¹𐤔 *quiesco* assuage. ¹⁰²𐤔 deprived of children.
grape. *calleo*, *scaltro*, understand. in *hiph*.
prosper. ¹⁰³𐤔 C. accomplish. h. *skill*. ¹⁰⁴𐤔 rise
early. portion. a butt. shoulder. ¹⁰⁵𐤔 *σκηνη*, *σκη-*
νωω, dwell. neighbour. ¹⁰⁶𐤔 knife. h. *ακινακης*,
sica, dagger. ¹⁰⁷𐤔 drink largely. *σικερα*, *sicera*,
strong drink. [h. *cyder*]. hired. gift. ¹⁰⁸𐤔
because of. ¹⁰⁹𐤔 to joint. ¹¹⁰𐤔 steps or ledges.
h. stone *slab*. ¹¹¹𐤔 *gelu*, *glacies*, snow. ¹¹²𐤔 to be
free, quiet, and happy. h. *χολη*. *salus*. ¹¹³𐤔 aquail.
¹¹⁴𐤔 *ελλω* fend away. accompany. stretch forth.
dart. plant. ¹¹⁵𐤔 table. ¹¹⁶𐤔 ruled. h. *sultan*. ¹¹⁷𐤔
rule, ruler. ¹¹⁸𐤔 shields. ¹¹⁹𐤔 in *hiph*. thrown
down or away. the cormorant. ¹²⁰𐤔 one of the
gates of the temple. ¹²¹𐤔 *συλη*, *συλαω*, *σκυλον*,
spoil. spoiled. ¹²²𐤔 finish. perfect. be at peace
and agree. ¹²³𐤔 peace. ¹²⁴𐤔 garment. ¹²⁵𐤔 draw
out. pluck up. h. *σιλφη* a little worm. ¹²⁶𐤔 three.
¹²⁷𐤔 lord. sort of large measure. ¹²⁸𐤔 there.
name.

name. renown. h. *σημα, σημαω, σημαίνω*; *fig-*
num. ¹²⁸ left-hand. ¹²⁹ *cælum* the heavens.
¹³⁰ astonish. desolate. ¹³¹ *σαμιαμινθη*, lizard.
¹³² destroy. h. *Ασμοδαίος, Asmodæus*; one of
the demons. ¹³³ is merry. shine. ¹³⁴ to mire:
throw down. to *smite*. shake. ¹³⁵ release. re-
mission. ¹³⁶ a mantle. ¹³⁷ fat. grown fat. oil.
unguent. h. *שמן בעל βαλσαμον*, princeps oleum.
¹³⁸ eight. ¹³⁹ hear. obey. hearing. report. ¹⁴⁰
a little, small part. ¹⁴¹ *shame*. ¹⁴² guard or
watch, prevent, preserve, take heed. ¹⁴³ *σμιρις*,
smiris, adamant. h. *שמיר המס*, *σεμιραμης*, rock-
pigeon. vide Diodor. 2. ¹⁴⁴ dregs, lees. ¹⁴⁵
the sun. C. to serve. ¹⁴⁶ *tooth*. ivory. sharp
rock. ¹⁴⁷ sharpen. ¹⁴⁸ a proverb or sharp say-
ing. h. *sanna, sannio, sanno, subsannio*, to jest
or jeer. h. *zany* the jester to a mountebank.
¹⁴⁹ hate. h. *σινω* hurt. ¹⁵⁰ change. *ενος, annus*,
year. ¹⁵¹ two. twice dipped. scarlet. ¹⁵² *fene-*
stra window. ¹⁵³ *ζωννυω, ζωνη, zone*, girded.
¹⁵⁴ *rob or spoil*. ¹⁵⁵ *χιζω, scindo*, to
part in two. cleave. h. *ciseau a chissel, cisseaux*
cissars. ¹⁵⁶ hewn, cut to pieces. ¹⁵⁷ *re-*
gard or have respect. ¹⁵⁸ noise. ¹⁵⁹ *linfy-woolfy*.
¹⁶⁰ handful. hollow of the hand. fox. ¹⁶¹ lean
upon. rely. staff. ¹⁶² esteem. think. gate. porter.
σος a measure. *horror*. ¹⁶³ *hirsutus hairy*.
bircus wild goat. fatyr. h. *σισυρα*, goat-skin
garment.

garment. ¹⁵⁴הפ lip. speech. border. lifted up.
 hill. cheese. ¹⁵⁵ה handmaid. ¹⁵⁶ש judge. [h. *suf-*
fetes the first magistrate in Carthage]. judg-
 ment. custom. law. ¹⁵⁷ש poured out. ¹⁵⁸ש privy
 member. ש humbled. [h. *sepelio*, to lay in a
sepulchre. supplicate.] σιφλος, σιπαλος feeble or
 deformed. σφαλλω to supplant. ¹⁵⁹ה valley.
¹⁷⁰ש beard. ¹⁷¹ש coney or Egyptian rat. ¹⁷²ש
 abundance. [h. *sæpe*]. Cald. to overflow. h.
sphinx; for the cause of the overflowing
 of the Nile was an *ænigma*, and the time
 when it did overflow was when the sun was
 in Leo and Virgo, hence sphinx was half a
 woman and half a lion in its form. ¹⁷³ש *sufficio*
suffice. ¹⁷⁴ש flying serpent. ¹⁷⁵ש pleasant, grace-
 ful. pavilion. trumpet. ¹⁷⁶ש C. aurora. ¹⁷⁷ש
 placed. limits. ¹⁷⁸ש a moment. ¹⁷⁹ש σακ-
 κος, *saccus, sacco, sack.* sackcloth. ¹⁸⁰ש watched.
 is ready. almond. ¹⁸¹ש drink. to water or bedew.
 cup-bearer. h. ασκος hogskin or leathern bag.
 σκευος vessel. *sugere* to suck. *succus* juice. ¹⁸²ש
 ασκεθης, ησυχος, to be at rest or quiet. ¹⁸³ש weigh-
 ed. ficle. ¹⁸⁴ש συκομορον, *sycamore.* ¹⁸⁵ש sink or
 drown. ¹⁸⁶ש σκοπiew, σκεπτομαι, look out. h.
scope. ¹⁸⁷ש abominate. curse. h. σκυζω enrage.
 σκυρος sour and gloomy. ¹⁸⁸ש lye, deceive. ¹⁸⁹ש
¹⁹⁰ש dwell. begin. prevail. untye. ¹⁹¹ש heat.
 Arabicè drink or taste. h. *syrup* and *shrub.*

¹⁵²σκηπτρον *sceptre*. ¹⁹³wreathed. h. σαργαν *basket or net*. ¹⁹⁴residue, *shred* or remnant.
¹⁹⁵direct. send forth. untie. ¹⁹⁶a plain. ¹⁹⁷a little dart. ¹⁹⁸cut. [h. *short*]. ¹⁹⁹shoe-string.
²⁰⁰to be too long. ²⁰¹forrow. anxious thought.
²⁰²burnt. fiery serpent. *seraph*. ²⁰³to bring forth abundantly. creep. reptile. ²⁰⁴hiss. whistle. [h. *συριγξ* a pipe, *συνίζω* to pipe]. choice sort of vine. ²⁰⁵rule, govern. lord. [h. *sire* and *sir*]. navel. ²⁰⁶ρίζα, *radix*, root. eradicate. ²⁰⁷serve. *sartago* frying-pan. ²⁰⁸שֵׁשׁ שֵׁשׁ, *sex*, *six*. cotton. ²⁰⁹vermilion. ²¹⁰חֵטְל חֵטְל drunk. [h. *sitis* thirst]. feasted. ²¹¹planted. h. *άλσος*, *sal-tus*, a grove. ²¹²shut. open. ²¹³pissed. ²¹⁴ἥσυχος, *taceo*, silent. quiet. ²¹⁵hide.

ח

²¹⁶חֵבֶל chamber. ²¹⁷חָפֶזָה, *opto*, longed for. abhor. ²¹⁸חֶבֶל border, limit. h. *θεω*, *τιθημι*, put, assign. ²¹⁹חֶבֶל wild bull. ²²⁰חֶבֶל doubled. h. *διδυμος*. ²²¹חֶבֶל twins. ²²²חֶבֶל *tuna* Sp. fig. ²²³חֶבֶל mark out limits. beauty. form. ²²⁴חֶבֶל chest. ark. ²²⁵חֶבֶל the earth. ²²⁶חֶבֶל straw. ²²⁷חֶבֶל brittle. ²²⁸חֶבֶל break. ²²⁹חֶבֶל continually. ²³⁰חֶבֶל void. without form. ²³¹חֶבֶל abyss. depth. ²³²חֶבֶל mark. ²³³חֶבֶל marked. limited. ²³⁴חֶבֶל C. render. return. reply. ²³⁵חֶבֶל midst, among. deceitful. ²³⁶חֶבֶל *turtur*, *turtle* dove. espy. survey. seek. order. form. h. *αθροω*, *tueor*. *itur*. *iter*.
tour

tour Fr. *τορνεω* to turn. ²² *in biph.* cut
 off. h. *toison* Fr. fleece. ²³ *θωραξ*, *thorax*.
 habergion or coat of mail. ²⁴ mix. contend.
 compare. ²⁵ *taxus*, badger. violet-colour. ²⁶
κατω beneath. under. for. ²⁷ *he-goat*.
²⁸ *τοκος* usury. usurer. deceitful. h. *τεχνη*
 art. ²⁹ *attach*. join. set down. h. *θακος* a seat.
³⁰ *hyacinth*. blue. ³¹ *αχανη*, weigh. ponder.
 dispose. measure. ³² a heap. h. *δολος* a
 heap, a dome, &c. ³³ *tollo* lifted or heaped
 up. ³⁴ C. snow. ³⁵ hang. ³⁶ hanger. quiver.
³⁷ armoury. ³⁸ ridge between two furrows.
 h. *τελμα* *tellus*. ³⁹ crimson. red worm or co-
 chineal. ⁴⁰ C. *τιλλω*, pluck. tear up. ⁴¹ C. *τελος*,
tres, *ter*, *tertius*, *third*, *thrice*, three.
⁴² perfect, upright. finish. ⁴³ C. thence.
⁴⁴ *δαμα*, continual. daily. ⁴⁵ *θαυμα*, *θαυμαζω*,
 wonder. astonish. fear. ⁴⁶ hold up. ⁴⁷
 yesterday. heretofore. ⁴⁸ palm-tree. ⁴⁹ pil-
 lars. ⁵⁰ to comfort. hire. ⁵¹ C. second.
⁵² tip of the ear. ⁵³ a sort of wolf. others
 a dragon or crocodile, or whale. h. *θυννος*, *thyn-*
nus, or *tunny*. ⁵⁴ furnace. ⁵⁵ abomi-
 nate. ⁵⁶ err, go astray. ⁵⁷ razor. ⁵⁸ *tympa-*
num, drum. *tabret*. ⁵⁹ *τυπω* strike. ⁶⁰ ap-
 ple. ⁶¹ insipid. fool. ⁶² *ραπω* to sew. ⁶³ handled.
⁶⁴ weigh. ⁶⁵ set in order. ⁶⁶ fasten. drive
 down. to found. strike. h. *attack*. ⁶⁷ prevail.

ἱερὸν ἱερὸν paraphrase. h. *turchimanno* Ital. ἱερὸν
δρυσ trees. fir. oak. elm. cypress. h. *torches.*
δρυσ thyrses. ἱερὸν C. two. h. τετραγες or τεσσα-
 γες, twice two or four. ἱερὸν ship-mast. standard.
 ἱερὸν *δρυσ door* or gate. h. *obturo* shut. ἱερὸν por-
 ter. ἱερὸν image. idol. h. *δεραπενω* serve. *trepido*
tremble. *tripudio* dance. *βρετας* an image. h. a
brat. ἱερὸν beryl. sea. ἱερὸν nine. ballista or
 catapult.



A N
INDEX or TABLE
OF
WORDS

Answering to, or Derived from, the

HEBREW:

In which

The *Hebrew* Letter is the First Radical, and the numerical Figure refers to the Third Radical.

The *Greek*, and all Words in *Italic* Character, are Derivatives.

A N I N D E X.

- A
- A** Aron's Bells, 75 ד.
 Αβαλαι, 5 ה.
 Αβαλε, 66 נ.
 Αβας, 135 נ.
 Abase, 89 י.
 Abashed, 32 ב.
 Abattre, 4 ה.
 Abba, 1 נ.
 Abbat, 1 נ.
 Aber, 7 י.
 Abhorred, ב 37. א 77. ו 10. נ 8. ה 2.
 To be able, 36 י. 16 ב.
 Αβω, 19 י.
 Αβρεγινες, } 7 י.
 Aborigines, }
 Abominable, 6 ד. 187 ש. 55 ת.
 Abroad, 32 ה.
 Αβρος, 16 נ.
 Abstain, 19 ה.
 Abundance, 81 ד. 50 מ. 148 י. 172 ש.
 Abyss, 84 י. 21 ז. 16 ה.
 Accendo, 9 ה.
 Accepted, 91 ה.
 Αχος, }
 Ache, } 3 ב.
 Accident, 83 ה.
 Acclamation, ה 7.
 Accompany, 114 ש.
 Accomplish, 26 ד. 93, 103 ש.
 On account of, 45 נ.
 According to, 1 ב. 86 י.
 Acceruus, 149 נ.
 An Acorn, }
 (Quæ est in quercu), } 99 נ.
- Acote, Sp. 55 ש.
 Acquire, 55 ה. 61 ה.
 Ad, to, 180 ה. 18 י.
 Adasia, 22 ה.
 Αδαμας, }
 Adamant, } 32 נ.
 Αδελφοι, 52 ה.
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 Αδην, }
 Αδεω, } מ 2. 7 38.
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 Adjure, 3 י.
 Admire, 1 ה.
 Αδω, }
 Αειδω, } 17 י.
 Αδωνις, 34 נ.
 Adorea, 13 ה.
 Adorn, 8 ה. 13 ה. 3 ד.
 Αδρος, 35 נ.
 Adultery, 121 י.
 Αειδω, 18 ה.
 Αετες, 57 י.
 Egyptian, 83 מ.
 Propose Enigmas, 25 ה.
 Αεφω, 169 נ.
 Αetas, 143 י.
 Αether, 35 נ.
 Αethiopia, 25 ב.
 Affatim, 144 נ.
 Afflicted, 84 י. 3 ב. 92 י. 27 ה.
 31 ה. 39 ש.
 Afraid, 15 י. 23 ה.
 Africa, 145 נ.
 After, נ 68. ב 1. 110. ב 1.
 Again, 29 י.
 Against, נ 96. 180. ב 1. מ 1.
 Αγαλλομαι, 35 א.
 Αγαλλω,

An I N D E X.

- Αγαλλω, 50 λ.
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 Αγαπαω, 12 γ.
 Αγγαρι, 27 κ.
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 Αγγειονα, } 24 κ.
 Αganippe, }
 Age (of the same), 50 λ. 32 γ.
 76 γ.
 Αγειρω, } 26 κ.
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 Αγελη, 13 γ.
 Αger, } 95 κ.
 Acre, }
 Αγχι, 35 γ.
 Αγχος, } 35 γ.
 Αχος, }
 Αγχα, 35 γ.
 Αγχω, 99 π.
 Αγος, }
 Αγιος, } 12 π.
 Αγιζω }
 Αγω, 33 λ.
 Αγων, }
 Αγωνια, } 12 γ. } 15 γ.
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 Agreed, 6 γ.
 Agree, 121 ψ.
 Agricola, 95 κ.
 Ah, 38 π. 14 κ.
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 Αια, κ 77.
 Αιδεω, 153 π.
 Αιβη, }
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 Αιμα, 55 γ.
 Αιμυλος, 73 π.
 Αινος, 127 κ. 92 γ.
 Αιξ, 40 γ.
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- Ακινακισ, 106 ψ.
 Ακολος, 92 κ.
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 14. 15.
 Αλατος, 109 κ.
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 Almond, 180 ψ.
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 Alnus, 83 κ.
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 Αλον, }
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 Alpes, 11 λ.
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 Αλσος, 173 κ.
 An Altar, 63 λ.
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 Amarus, 97 λ.
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An I N D E X.

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Ανυβις, 11 **י**.
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 Appease, 42 **ב**.
Απελος, 100 **י**.
Απειλεω, 100 **י**.
Απερ, 90 **ב**.
Απεριο, 76 **ב**.
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Αρα, } 166 **Ν**.
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Αραβος, }
Αραωω, 129 **י**.
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Αρεσκω, 91 **י**.
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Arrange, 122 γ.
Αρειχαδααι, 59 γ.
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Artificer, 113 κ.
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Ascend, }
Ασελγης, 35 γ. λ.
Asellus, 108 γ.
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Ashamed, 32 δ. 53 δ.
Ashes, 145 κ. 16 δ.
Asinus, 181 κ.
Ask, 9 δ. 6 γ.
Ασκηθης, 182 ψ.
Asnos, 179 κ. 181 ψ.
ασμοδαίος, } 132 ψ.
Asmodæus, }
An Asp, 66 γ. 130 δ.
Ασπης, 76 γ.
An Afs, 79 π. 181 κ. 90 δ.
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Assemble, 46 λ. 50 γ. 64 δ. 20 γ.
 31, 38 γ. 3 γ. 17 π. 18 γ.
Assequor, 128. λ.
Affo, 55, 64, 169 κ.
Affociate, 8. π.
Affociate, 86 γ.
Affonare, Ital. 92 γ.
Aspicio, 68 ψ.
Ασειος, 141 γ.
Aster, 11. λ.
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At, 1, 34 γ.
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Αηανον, 181 κ.
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Aveo, 46 κ.
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B

Back, 6, 31 λ. 115 δ.
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Back-sliding, 20 δ.

Baculus

An I N D E X.

- Baculus*, 51 פ.
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Badō, } 22 ב.
Bainō, }
Badōsin, 7 ב.
Bag, 121 ח. 38 ב. 6 ק.
Bagos, } 5 ב.
Beg, }
Bajulo, 6 ד.
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Bacca, }
Balæna, 59 ב.
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Ball, 13 ב.
Balm, 86 צ.
Βαλατος, 99 נ.
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Bank, 17 ג.
Banquet, 63 פ.
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Barber, 55 ג.
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To bark, 11 ג.
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Baro, 72 ב.
Barren, 132 ע.
Barrus, 17 נ.
Basaltēs, 91 ב.
Βασανς, 88 ג.
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Bacchus, }
Βασαεις, 78 ב.
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Basilisk, 76 צ.
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Bason, 28 נ. 7 ב. 63 צ.
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- Bastion*, 78 ב.
The Bat, 50 ע.
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Βατικον, }
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Baω, } 22 ב.
Βω, }
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Beauty, ח. 17. י. 24. 8 ת.
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 Donavit, 27 ג.
 Done, 71 פ.
 Δονεω, 26 ג.
 Dono, 140 ג.
 Δονω, 41 ג.
 Door, 54 ר. 127 פ. 72 ת.
 Double, 81 כ. 5 ת.
 Dove, 24 י.
 Dough, 77 ב.
 Δολος, 46 ר.
 Downward, 66 ג.
 Dowry, 4 י.
 Dragon, 47 א. 53 ת.

An I N D E X.

Δραχμῆ, } 36 7. 74 N.
Drachma, }
Drachm, }
Drap, } 8 7.
Drapery, }
Draw, 130 N. 48, 51 7. 64,
 142 7. 101 D. 29 D. 122 7.
 9, 124 7.
Dread, 115 7.
Dream, 23 7. 61 7.
Dregs, 5 7. 144 7.
Δρεπω, 47 7.
Δορπον, 47 7.
Dressed, 102 7. 49 7. 41 7. 9 7.
Dress Meat, 135 N. 52 7. 137 7.
Drink, 67 7. 84 7. 181, 210 7.
Drunk, 4 D.
Drive, 96 7. 66 7. 4 7. 31 7.
Dromedary, 64 7.
Drop, 21 N. 52 7. 54 7. 88 7.
 69 7. 127 7. 78 7.
Drown, 185 7.
Drugs (a Composition of), 10 7.
Δρυς, 69 7.
Dry, 40 7. 10 7. 86 7. 3 7.
 16 7. 32, 33, 54 7. 49 7.
Δυαω, } 26 7.
Δυν, }
Dubious, 20 7.
Dumb, 104 N. 29 7.
Dung, N 177. 7 50. 54 7. 58
 7. 110 7. 87 7.
A Dungeon, 31 7.
Durable, 147 7.
Duro, 32 7.
Dust, 15, 145 N. 101 7. 79 7.
Dwell, 7 38. 7 6. 7 88. 7 33.
 7 190.

E

Eager Pursuit, 22 7.
Eagle, 104 7.
Ear, 58 N.
Give Ear, 96 7.
Ear of Corn, 6 D. 18 7.

Ear-ring, 56 7. 14 7.
Earnestly desire, 9 7.
Earth, 164, 165 N. 10 7.
Earthquake, 79 7.
Ease (to be at), 8, 28 7.
East, 56 7. 11 7.
Eat, 92 N. 5, 89 7. 53 7.
Εβενος, } 3 7.
Ebony, }
Εβενος, 10 7.
Ebrius, 29 7.
Εβουρα, Sp. 63 7.
Εχουσα, 65 N.
Ecounter, Fr. 72 7. 44 D.
Εδαφος, } 12 7.
Εδαφίζω, }
Εδη, N 2.
Εδη, 143 7.
Edge of a Sword, 6 N.
Εδνοπαλιζω, 100 7.
Εδω, } 18 7.
Εδομαι, }
Εδος, }
Εδονη, 22 7.
Educate, 20 7. 35 7.
Effect, 68 7.
Effeminate, 42 7.
Effusion of Excrement, 112 D.
Egg, 47 7.
Εγγρα, 31 7.
Εγγασειμυθος, 43 N.
Εγγυς, } 25 7.
Εγγιαζω, }
Εγειρω, 37 7.
Ηγεομαι, 5 7.
Εγκαινια, 85 7.
Εγκωμιον, } 23 7.
Encomium, }
Ego, 120 N.
Εια, } 63 N.
Ειαμενη, }
Ειδος, 22 7.
Ειδω, 18 7.
Eight, 138 7.
Εικω, } 115 7.
Εικων, }
Ειλειθυια, 38 7.

An I N D E X.

- Ein,* }
 or } 59 γ .
Eye, }
Εἰργω, 124 η .
Eis, 87 α .
Εκκλησία, }
Ecclesia, } 17 ρ .
Eglise, Fr. }
Ελαινος, 83 α .
Ηλακατη, 59 γ .
Elegant, 6 η .
Ελεος, 37 γ .
Ελεφας, }
Elephant, } 107 α . 17 β .
Ηλιος, }
Ηλιθιος, } 31 η .
Ηλαινω, }
Ελλος, 82 α .
Elm, 69 η .
Eloquence, 43 γ .
Ελφος, 53 η .
Elysum, 74 γ .
Emaciate, 22 γ .
Embalm, 84 η .
Embassador, 105 β .
Embolden, 8 γ .
Embrace, 7 η . 56 γ .
Embrew, 36 η .
Embroider, 102 γ . 23 ψ .
Embryo, 63 α .
Ημερα, 22 γ .
Emerald, 15 β .
Emit Saliva or Semen, 55 γ .
Emolument, 82 γ .
Empacher, Fr. 142 α .
Emptied, 23, 30, 79 β . 116 α .
 119 γ . 54 γ .
Emulate, 54 η .
En! 42 η .
Encænia, 85 η .
Enchant, 8 η . 18, 43 γ .
Encompafs, 54, 95 γ .
Encounter, 29 γ .
End, 69, 138 α . 111 γ .
Endow, 4 γ . 18 η .
Engrave, 133 η .
Ενος, 150 ψ .
Enemy (to be an), 78 α . 37 γ .
 25 γ .
- Enlighten,* 38 α .
Ενωω, 48 α .
Εω, }
Ειμι, } 26 η .
Επω, 13 β .
Enquire, 82 β . 77 γ . 116 η .
Envy, 54 η .
Ερβα, 86, 135 α .
Ηφαισος, 169 α .
Epistle, 27 α .
Επιτα, 21 ψ .
Equity, 76 α .
Ερεικω, 89 η .
Ερπυζω, }
Ερπω, } 85 γ .
Εψω, 135 α .
Ερω, }
Ερος, } 75 γ .
Eradicate, 206 ψ .
Εργανη, }
Εργον, } 153 α .
Ερεβος, }
Erebus, } 117 γ .
Ερεπιω, 88 γ .
Ερεωω, 33 γ .
Ερετης, }
Ερετω, } 152 η .
Ερημοω, }
Ερημος, } 126 η . 119 γ .
Ερημιτης, }
Εεις, 119 η .
Ερκος, 124 η .
Ερμινευω, 116 α .
Ερμης, 116 α .
Ερνον, 77 γ .
Ερυκω, }
Ειργω, } 46 γ .
Ερχομαι, 157 α .
Ηειον, 162 α .
Erg, 40 η . 30, 31, 32 ψ . 56 η .
Ερση, 70 γ .
Escape, 52 η . 109 α . 50 β .
Espy, 21 η .
Εχαρα, }
Εσια, } 169 α .
Εχατος, 67 η .
Establisth, 65 γ .
Esteem, 134 γ . 162 ψ .
Εσηκω,

An I N D E X.

'Εσινκω, 65 י.
 'Ηδεις, 49 י.
 Estimated, 52 ש.
 Estrange, 21 י. 79 י.
 'Ησυχος, 182 ש.
 'Εταίρος, 75 י.
 Eternity, 108 י. 18, 76 י. 11 ק.
 Etiam, 66 י.
 Etoffe, Fr. 52 י.
 Ετος, 143 י.
 Eu, 46 א.
 Evaporate, 8 א.
 Ευαγγελιστω, 91 י.
 Even, 10, 132 א. 1 י. 52 פ.
 Evening, 117 י.
 Events, 30 א.
 Evil, 2 ה. 32 י.
 Eunuch, 89 ד.
 Euphrates, 113 פ.
 Ewe, 42 י.
 Exact, } 25 י.
 Exactor, }
 Exalted, 66 י. 33 ש.
 Examined, 38 ב. 105 ה.
 Exceed, 86 ד. 2 מ.
 Except, 60 ב. 34 י. 32 ה.
 Excel, 100 י.
 Exchequer, 51 י.
 Excite, 28 ד.
 Excrement, 76 ז.
 Exempt, 58 י.
 Exhaust, 51 י.
 Expand, 19 י.
 Expect, 20 ק.
 Expel, 96 י. 29 י.
 Expire, 36 י.
 Explain, 2 ב.
 Explore, 14 י.
 Exquisite, 8 מ.
 Extend, 90 י. 110 פ. 85 ק. 72 ש.
 Extinguish, 63 י. 43 י. 5, 80 ב.
 Extirpate, 144 י.
 Extolled, 116 א.
 Extreme Part of a thing, 2 פ.
 To eye one, 59 י.
 Eyebrow, 7 י.

F

Fabula, } 2 ה.
 Fable, }
 Face, 132 א. 60 פ.
 Facio, 86 ב. 137 י.
 Fade, 86 מ. 13 י.
 A Tree faded, 26 ב.
 Failed, 138 א. 71 י. 98 ה. 71
 מ. 135 י. 24 י.
 Faint, 66 מ.
 Fair, 60 י. 3 י. 27 ז.
 Fairs, 43 י.
 Is faithful, 113 א.
 Faithfulness, 114 א.
 Fall, 108 ב. 10 ל. 11, 21, 71 מ.
 13, 100 י. 100 פ. 87 ק. 20 י.
 Fall of Waters, 6 ד.
 Falshood, 6 ב. 49 ש.
 Falx, 49 פ.
 Family, 32 י.
 Familiar Friend, 75 י.
 Famish, 73 י.
 Famine, 2 י. 35, 73 ז.
 To fan, 53 י. 49 י.
 Far off, 46 י.
 Far, fari, 11 י.
 Fari, 13 פ.
 Fasten, 67 י. 68 י.
 Fasting, 17 ט. 22 ז.
 Fattened, 13 א. 53 ה. 42 מ. 9,
 9, 90 מ. 12 פ. 11 י. 137 ש.
 Father, א 1.
 Father-in-law, 67, 150 ה.
 Father of Fire, 169 א.
 Favour, 13 ה. 87, 90 ה.
 A Fawn, 82 א. 101 י.
 Fear, 38 י. 23 י. 118 ה. 60 פ.
 49, 114 י.
 Feast, 15. 14 ה. 4 ד. 210 ש.
 Feather, 107 י.
 February, 35 א.
 Féé, Fr. } 13 פ.
 Fairy, }
 Feeble, 53 י. 83 י.
 Feed, 85 ב. 75 י.
 Fell of a Wheel, 143 ה.

An I N D E X.

- Feel, 98 א.
 Feign, 9 ב.
 Female, 113 ג.
Fenestra, 152 ש.
 Fence round, 46 ע.
Ferox, } 101 פ. 53 י.
Ferocia, }
Ferio, 23 פ.
 Ferrum, 91 ב.
Ferus, 90 פ.
 Festival, 12 ה.
 Fetters, 59 א. 26 ז. 6 כ. 15 ד.
 Few, 73 מ. 71 צ.
 Ficus, } 5 פ. 7 ת.
 Green Fig, }
 Cultivate Figs, 58 ב.
 Field, 133 ה. 11 י. 40 ש.
 Fiery Dart, 109 ג.
 Fight, 88 א. 40 ל. 3 צ.
 To figure, 25 צ.
 File, 105 ע. 82 פ.
 Fill, 50 מ.
 Fillet for a Woman's Neck,
 124 פ.
 Filth, 39 א. 13 ז. 31 ד.
 A Fin, 67 ד.
 Find, 107 א. 79 מ.
 Finger, 7 צ.
 Finish, 71 א. 48, 51 כ. 81 ג. 26,
 76 ד. 67 פ. 93, 121 ש. 42 ת.
 Wild Fir, 161 א. 69 ת.
 Fir, ב 101.
 Fire, א 169. ב 72. ל 17.
 Firebrand, 44 א. 55 ל.
 Firm (make), 22 כ. 103 ג.
 First, 4 ג.
 First-born, } 52 ב.
 First-fruit, }
 Fished, 24 ג.
 Fist, 68 א.
 Fit, 6 ה. 10 מ. 2 י. 110 ב.
 Fix in, 5 מ. 74 מ. 68 ג.
 Five, 80 ה.
 Fix a Standard, 16 ג.
 Flail, 55 ש.
 Flamé, 26 ז. 14 ל.
 Fled, 47, 92 ב. 16 מ. 26, 41,
 47, 107 ג. 120 פ. 130 ע.

- Fleece of Wool, } 40 א.
 Golden Fleece, }
 A Flea, 106 פ.
 Flesh, 10 ש.
 Flint, 62 ה.
 Float, 14 ג.
 Floor, 91 ק.
 Flock, 17 ב. 142 ה. 24, 142 ע.
 1 צ.
 A Flood, 24 ג.
Floreo, 99 פ.
 Flourish, 77 ג. 110 ג.
 Flow, 2 ג. 13 ז. 8 י. 14, 24, 55
 ג. 20 ג.
 Flower, 110 ג.
 Flower of the Vine, א 179.
 Mix Flour with Water, 33 ל.
 Speak fluently, 14 ג.
 Flute, 59 ה.
 A Fly, 3 ז.
 Foal of an Ass, 61 ע.
 Fold, 7 ה. 5 ד.
 Folds of Fat, 39 פ.
Folium, 72 ע.
 Folly, 31 ה.
 Fool, 49 א. 72 ב. 3 י. 41 ד.
 6 ת.
 Food, 92 א. 5, 89 ב. 18 ז. 47
 מ, 40 ל. 11 צ. 10 ש.
 Foot, 100 כ. 69 פ. 88 ק. 14 ג.
 Footstool, 10 ה.
 For, ב 1, 69. כ 31. ל 1. מ 77.
 נ 76. ת 26.
 God forbid! 60 ה.
 Force, 34 ג. 45 ה. 29, 31 ג.
 81 פ.
 Forcible, 95 מ.
 Forceps, 57 ל.
 Forehead, 82 מ.
 Foreign, 52 ג.
 Foresee, 11 ז.
Forest, ה 133. י 59.
 Forfeit, 126 ה.
 Forge, 39 מ.
 Forget, 129 א. 100 ש.
 Fork, }
 or, } 30 ז. 46 ק.
 Flesh-hook, }

Formed,

An I N D E X.

Formed, 90 ק. 8, 15, 21 ת.
 Fors, 23 פ.
 Forsake, 103 מ. 71 נ. 42 ע.
 Fort, 42 ק.
 Fortify, 78 ב. 42 ע.
 Fortrefs, 80 מ. 85 ז.
 Fortune-teller, 122 ק.
 Forward a Work till overcome;
 108 נ.
 To foul, 32 ש.
 To found, 46 י.
 Fountain, 143 א. 59 ז.
 Four, 10 ק. 70 ת.
 Fracture, 26 ש.
 Fragment, 49 פ.
 Frango, 108 פ. 17 ק.
 Free, 76 ק. 64, 87, 106 ת. 52
 מ. 27 נ. 76, 105 פ. 112 ש.
 Fresh, 44 ש. 37 ל. 50 ק.
 Frio, 145 א. 97 ב.
 Frigus, 118 ת. 76 ק.
 Fringes, 22 נ. 37 ז.
 Frighten, 73 ב. 22 ק. 153 ת.
 Frog, 81 ז.
 From, ל. 1. מ. 1, 58.
 Frontlet, 21 ש.
 Fruit (bear), 8 י. 94, 95 פ.
 Fruits of Labour, 71 פ.
 Fruit of the Womb, 37 ש.
 Fruitful Plain or Hill, 97 ב.
 Frustum, 104 פ.
 Fry, 40 ק. 47 ק.
 Frying-pan, א. 181. ת. 11.
 Fucus, } 17 פ.
 Fumus, }
 Fugio, 45 ה. 41 פ.
 Fulcio, 51 פ.
 Full, 50 מ.
 A Fuller, 7 ב.
 Fumigate, 34 ק.
 Funeral Feast, 37 ק.
 Furnace, 181 א. 24 ב. 54 ת.
 Fuscus, 137 ת.

Γαιω, 1 נ.
 Γυαλα, 53 נ.
 Γαλα, 32 ע.
 Galba, 43 ת.
 Galbanum, 54 ת.
 Γαλεεος, } 35 נ.
 Gailliard, Fr. }
 Γαλιλω, 35 ש.
 Galleries, 26 ק.
 Galleſco, 35 נ.
 Galloping, 23 ק.
 Galon, 23 ק.
 Γαλως, 5 נ.
 A Gammon of Bacon, 92 א.
 Γαναω, 19 נ.
 Γανος, } 90 ע. 72 נ.
 Γαναω, }
 Gara, Ital. 88 נ.
 Garenne, Fr. 88 ב.
 Γαργαρεον, }
 Γαργαειζω, } 85 נ.
 Gargarisma, }
 Gargle, }
 Garlick, 58 ש.
 Garments, 6 ב. 110 ת. 93 ב.
 14 מ. 124 פ. 24, 123 ש.
 Garner, 15 י.
 Garrison, 106 נ.
 Garter, 66 ז.
 Γασος, 30 ב.
 Γασηρ, 103 ב.
 Gate, 127 פ. 162 ש. 72 ת.
 Gather, 18, 130, 154 א. 18 נ.
 72 י. 82 ב. 61 ל. 31, 140 ע.
 6, 20, 50 ק.
 Gaudeo, 18 ת.
 Γαυρος, 3, 88 נ.
 Gazanhole, Sp. 43 נ.
 Γεα, } 48 נ.
 Γαια, }
 Γειτων, 150 ת.
 Γελαω, 50 ק.
 Gelu, } 111 ש.
 Glacies, }
 Genealogy, 32 י.
 Generation, 32 ק.
 Generous, 27 נ.
 Γεφνεα, 7 ע.

G

Gabelle, Fr. 5 ק.
 Gain, 61 ק.

An I N D E X.

- Τῆρες, 96 א.
 Τῆρες, 85 א.
 Τεργωνος, } 17 ע.
 Grus, }
 Τηθω, 18 ה.
 Giants, 101 א. 95 ע. 84 ג.
 Gibbus, 6 א.
 Gibiciere, Fr. 6 ק.
 Give, Gift, 2 ה. 20 י. 6 מ. 71,
 90, 107 ש.
 Give Cause or Occasion, 120 נ.
 Gigue, 14 ה.
 Gird, 60 נ. 10, 16, 143 ה. 54
 ע. 153 ש.
 Girdle, 12 נ. 53 י. 16 ה. 56
 ב. 32 מ.
 Girl, 43 ג.
 Glaber, 55 א.
 Glad, 35 א.
 Delivered glad Tidings, ב 105.
 Glean, 58 ג.
 Γλῆνη, } 54 א.
 Γλοιος, }
 Glomus, 63 א.
 Glory, 17 ה. 4 ב. 5 ז.
 Glorify, 3 פ.
 Glorious, 35 נ.
 Γλῆα, }
 Gluten, } 24 ל.
 Glue, }
 Γλωσσαι, 65 ל.
 Γλυζω, } 53 ל.
 Glutio, }
 Glutton, 31 י.
 Gnash, 132 ה.
 Gnaw, 93 ה. 54 ד.
 Γνοφος, 34 ע.
 Γνωειζω, } 125 ע.
 Γνωειμος, }
 Go, 57, 157, 178 נ. 33 א. 20
 ה. 39 י. 117 פ.
 Go about, 77 ה.
 Go before, 20 ג.
 Go out, 64 י.
 Go softly, 20 ג.
 To go forth, 33 א. 103 א. 22 פ.
 Gone astray, 84 ש.
 Γοαω, 33, 76 א.
 A Goad, 50 ל.
 Goat, 150 נ. 40, 41 ע. 15, 78
 ז. 27 ה.
 Gobo, Ital. 11 א.
 Gods, 100 נ.
 Γοιδ, Afric. 4 א.
 Gold, 21 ג. 9 י. 113 ב.
 Finest Gold, 78 ב. 26 פ.
 Gold in Store, 14 ד.
 Goad, 71 ג.
 To be good, 1, 33 מ. 10 י.
 Good-will, 92 ג.
 Goody, 150 ה.
 Govern, 9 ה. 33 א. 205 ש.
 Governor, 30 פ.
 Γεγλατος, } 82 ג.
 Grabbatus, }
 Be gracious, 87, 90 ה.
 Graceful, 174 ש.
 Gradus, 72 ג.
 Granary, 128 נ. 31 מ.
 Grandchild, 74 א.
 Granum, } 92 א.
 Grain, }
 Γεγω, 95 א.
 Grape, 58 ד. 103 ש.
 Grape-stone, 130 ה.
 Skin or Stone of Grapes, 7 י.
 Gather Grapes, 68 ע.
 Grape (four), 67 ב.
 Grape left after the gathering,
 100 פ.
 Grass, 78 ג. 113 ה. 61 ל.
 Grasshopper, 54 ד.
 Grates, 124 ה. 16 ש.
 To grave, 108, 115 ה. 65 פ.
 Grave, 91 ב. 7 ק. 7 ש.
 Gravidus, 4 ב.
 Graving-tool, 121 ה.
 Graze, 61 א.
 Great, 9 ב. 5, 7 ג.
 Green Corn, 2 נ. 97 ב.
 Green, ב 101. ל 36. ג 48.
 Γρηγορεω, 37 ע.
 Γριφος, 94 א.
 Grey-headed, 50 ש.
 Greyhound, 55 י.

An I N D E X.

Grieved, 29 **N.** 84 **י.** 2, 3, 77
י. 41, 98 **י.** 15 **ע.** 104 **ז.**
 Grind, 19 **ח.** 68 **ל.** 79 **ש.**
 Grinding-tooth, 68 **ל.**
 Groan, 121 **N.** 33 **י.** 7, 36, 37 **י.**
 Grope, 98 **י.**
 Grove, 173 **N.**
 Grow, 24 **פ.** 53 **ז.** 29, 75 **ש.**
 Grow rich, 141 **ע.**
 Grubbed, 73 **י.**
 Guards, 3 **ח.** 111 **י.** 142 **ש.**
Guerre, Fr. 88 **י.**
 Is guilty, 174 **N.**
 A Guinea, 89 **ח.**
Gula, 31 **ל.**
Γυιοι, 31 **י.**
Guitare, Sp. 105 **ק.**
Γυπν, 6 **י.**
Γυρος, } 29 **י.**
Gyrus, }
 Gutter, 64 **ז.** 26 **ך.**

H

Habeo, 19 **י.**
Hæres, 36 **י.**
 Habergeon, 23 **ח.**
Hædi, 145 **ע.**
 Hail, 87 **י.**
 (Great) Hailstones, 98 **N.**
 Hair, 48 **ך.** 49 **ז.** 27 **ק.**
 Hair stand on End, 62 **ס.**
 Hairy ones, 49 **ז.**
 Half, 80 **י.**
 An Half Omer, 67 **ל.**
 Hall, 40 **N.**
 Hammer, 21, 37 **פ.**
 Hamstring, 115 **ע.**
 Hand, 68 **י.** 16, 42 **י.**
 Give the Hand, 8 **ח.**
 Handed down, **ח.**
 Handful, 102 **ח.** 85 **ע.** 9 **ז.** 50
ק. 160 **ש.**
 Handled, 63 **ח.**
 Handmaid, 111 **N.** 165 **ש.**
 Hang, 73 **י.** 35 **ח.**
 Hanger, 36 **ח.**
 Hang over, 86 **ס.**

An Handkerchief, 124 **פ.**
 Happen, 120 **N.** 83 **ק.**
 To be happy, 112 **ש.**
 Harden, 67 **י.** 48 **ס.** 147 **ע.** 97,
 99 **ק.**
 A Hare, 163 **N.**
 Harlot, 19 **י.**
Harrafs, 50 **ח.**
 Harrow, 39 **ש.**
 Harvest, 75 **ק.**
Hasta, 107 **ח.** 103 **ע.**
 Hasten, 51 **N.** 7 36. **ח.** 34, 101,
 111. **ח.** 62. **י.** 18.
 Hasty, 111 **ח.**
 Hatchet, 5 **ח.**
 Hate, 86, 149 **ש.**
Have, 19 **י.**
 Haven, 27 **ח.**
 Haughty, 100 **ע.**
Haurio, 119 **ע.**
 Hawk, 105 **י.**
 Hay, 63 **N.**
He, 16, 25 **י.** 8 **ח.** 35 **ל.**
 Head, 3 **ך.**
 Head of a Spear, 97 **י.**
 Heal, 10 **ח.**
 Healthy, 61 **ח.**
 Heap, 19 **N.** 26 **ך.** 18, 146 **ח.**
 15 **י.** 56 **ע.** 8 **ז.** 32 **ח.**
 Heap of Corn, 26 **י.**
 Heap of Waters, 144 **ח.**
 Hear, 72 **י.** 1 **ך.** 139 **ש.**
 Hearken, 96 **ק.**
 Heart, 8 **ל.**
 Hearth, 61 **N.**
 Heat, 74 **ח.** 59 **ל.** 191 **ש.**
 Heavens, 80 **ש.**
 Is heavy, 4 **י.** 4 **ע.**
Hebes, 4 **ע.**
Hebrew, 7 **ע.**
Hedera, 11 **ח.**
 Hedge, 25 **י.** 56 **ש.**
 Hedgehog, 63 **ק.**
 Heel, 111 **ע.**
Hei, } 48 **N.** 14 **ח.**
Heu, }
 Heifer, 89 **פ.**
 Height, 63 **י.**

Hell,

An I N D E X.

- Hell*, 7 ש.
 Held with a Bridle, 57 ב.
 Helmet, 8 ב. 5 ק.
 Help, 93 י. 42, 47 ע.
 Hem of a Garment, 57 ש.
 Tender Herb, 78 ד. 35 י. 136 ע.
 Herd, 17 ב. 44 ה. 24 ע.
 Here, 34, 43 ה. ז. 8. 14 ב. י, 13 פ.
 Heretofore, 47 ת.
 Heritage, 60 ג.
Hermit, 119 ע.
 Hew, 41, 103 ה. 116 פ. 156 ש.
Hibiscus, 10 ה.
Hidalgo, Sp. 16 ד.
 Hide, 73 ג. 3 ה. 30 ט. 28, 69 ב. 96 ד. 76, 80 ע. 43 פ. 75 ז. 60 ש.
 High, 43 פ.
 Most High, 73 ע.
 High Place, 100 ע.
 Set on high, 33 ש.
 Hill, 12 ג. 7 ט. 63 פ. 164 ש.
Hilum, 97 א.
 Hinge, 38 ז.
 Hired, 107 ש. 50 ת.
Hirsutus,
Hairy, } 163 ש.
Hircus,
 Hiss, 204 ש.
 Hither, 34 ה.
 Hitherto, 14 ב.
 Hoar Frost, 84 ב.
 Hold out, 90 י. 128 ג.
 Hold up, 46 ת.
 Hole, 13 ב. 15 ה. 120 ג.
 Hollow, 23 ב. 67 ג.
 Hollow Dish, 60 ק.
 Hollow of the Hand, 102 ה. 160 ש.
 Hollow Place, 4 ק.
Holm, 23 ק.
 Holocaust, 52 ב.
 Honey, 12 ד.
 Honeycomb, 23 ז.
 Honor, 4 ב.
 Hoof, 104 פ. 80 ז.
 Hook, 57 ז. 27, 28, 39, 49 ה.
- Hope, 92 ה. 29 י. 48, 71 ז. 45 ד.
 Horn, 86 ק.
 Horror, 33 י. 49 ד. 162 ש.
Hortus, 122 ע.
Hors, Fr. 32 ה.
 Horse, 55 י. 25 ד.
 Sea-horse, 17 ב.
 Horses (swift), 71 א.
 Horseman, 110 פ. 65 ד.
 Hostels, 19 י.
 To be hot, 30 י.
 Hour, 52 א.
 House, 48 ב.
 How, 77, 81, 120 א. ה. 27. 1 ב. מ. 15.
Howl, 99 א. 30 ה.
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To Mutiny, 18 ג.
Mutter, 5 ה.
Muzzle, 95 ה.
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-
- N
- Ναβλα,* 13 ג.
Nægeus, 19 ג.
Nænia, 34 ג. 120 ע.
Nail, 41 מ. 98 י. 80 ז. 114 ג.
Ναιω, 42 ג.
Naked, 119, 125 ע.
Nakedness, 121 ע.
Name, 79 ק. 127 ש.
Nard, 123 ג.
Nares, } 63 ג.
Nostril, }
Is narrow, 51 א.
Nation, 34 ג.
Nauci (facere), 6 ג.
Navel, 7 ט. 205 ש.
Ναυς, 120 א.
Nauseate, 10 י.
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Νεαγς, 97 ג.
Νεβελ, } 13 ג.
Nebulo, }
Necessè, 136 ה.
The Neck, 108 פ. 127 ע. 26 ז.
Necklace,

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Necklace, 120 ה. 56 ב.
 Neckcloth, ה.
 Need, 136 ה.
 Nego, 63 ד.
 Neigh, 14 ז.
 Neighbour, 150 ה. 87 י. 105 ש.
 Neither, 1 י.
 Νεικος, } 75 ג.
 Νεικω, }
 Νειλος, } 60 ג.
 The Nile, }
 Νεισι, 64 ג.
 Νεινος, } 72 ג.
 A Ninny, }
 Νεπος, } 74 ג.
 Νεφεω, }
 Νεοελη, } 13 ג.
 Nebula, }
 Νηρευς, } 38 ג.
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 Nerve, 49 ג. 100 י.
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 Net, 126 ה. 17 ז. 193 ש.
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 Νηθω, 11 מ.
 Nettle, 125 ה. 92 ד. 51 ק.
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 Nuto, } 21 ד. 44 ג. 59 י.
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 Nigella, 70 ק.
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 Nitrum, } 143 ג.
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 Nosco, 64 ג.
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 Νυν, }
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 Νυξ, } 43 ג.
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 O that! 21 ג.
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Oblation,

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- Oblation, 60 מ.
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 Obscure, 80 י.
 Observe, 64 ז.
 Obturo, 72 ת.
 To be the Occasion, 68 י.
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 Occulto, 28 כ.
 Occurro, } 83 ק.
 Occur, }
 Ochion, Ægypt. 4 ז.
 Οχλος, 17 ק.
 Ochra, } 165 נ.
 Ocre, }
 October, 26 ב.
 Οδευω, 20 י.
 Odour, 29 י.
 Of, 1 ל. 1, 77 מ.
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 Offend, 75 מ.
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 Ωγην, }
 Οκεανος, } 24 ת.
 Oceanus, }
 Ocean, }
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 Οιμνη, 111 נ.
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 Ολλυω, 59 ת.
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 Ομβρος, 6 ג.
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 Ονοω, }
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 Onero, } 123 נ. 35 מ.
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 Ωον, 33 י.
 Οπαδευω, }
 Obedio, } 2 י.
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 Open, 94 נ. 118 פ. 212 ש.
 Opened Eye or Ear, 86 פ.
 Οφειλω, 5 ת.
 Ορις, 140 נ.
 Ορρυς, 34 י.
 Optimus, 39 פ.
 Οπωρα, 94 פ. 8 י.
 Opposite, 7 י. 5 ק.
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 Ou, } 42 נ. 1 י.
 Οραω, 1 ג.
 Όραιος, 33 ת.
 Orb, 56 ז.
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Orion, 72 כ.
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 Ornament for a Woman's Head,
 20 ש.
 Ormus, 161 נ.
 Όρως, 47 ח.
 Όρως, }
 Orus, } 52 נ. 128 ח.
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 An Orphan, }
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 Ostrich, 91 ח. 69 ג.
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 Όιονη, 75 נ.
 Όυαι, 48 נ.
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 Overflow, 21, 107 פ. 23 ז. 61 ש.
 Overplus, 100 י.
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Όυθαρ, 148 ע.
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Παχυν, }
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 Pains of Childbirth, 5 ח.
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 Par, }
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Pardus, }
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Passer, 79 ז.
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Pateo, 127 ב.
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 Pavilion, 11 ב. 175 ש.
 Παυω, 15 ב.
 Pawn, 5 י.
 Peace (be at), 121, 122 ש.
 Pear-tree, 50 ב.
 Pearl, 15 א. 57 ב.
Pecora, 82 ב.
 Πηγα-τος, } 25 ד.
Pegasus, }
 Πηγη, 143 א. 41 ב.
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A Paddle, }
 Πεδαν, 11 ב.
 Πεινα, 82 ב.
 Πειρατης, } 107 ב.
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 Πειρω, 7 י.
 Πειθω, 126 ב.
 Πελαγος, } 44 ב.
Pelagus, }
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Percutio, 75 ב.
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 Perverse, 36 ג. 33 י.
 Pervert, 81 י. 55 ד. 30 י.
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 Πεταλη, }
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Pucelle, Fr. }
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 Πευκη, 61 ג.
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 Φαικος, 31 ב.
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 Φακος, } 40 ב.
 Phial, }
 Φαλαινα, 59 ב.
 Φαλαγξ, 52 ב.
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 Φαρσος, 104 ב.
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 Φημι, }
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 Φευγω, ה 15. 41 ב.
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 Φηω, 25 ב.
 Φθεγγομαι, } 125 ב.
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Φλαζω, } 78 פ.
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 Φραζω, } 110 פ.
 Φρεσιν, }
 Φρεαρ, 2 ב.
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 Φυλαττω, 50 פ.
 Φυλη, 107 נ.
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 Φωρ, 107 פ.
 Φως, 104 נ.
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 Pillage, 29 ע.
 Pillar, 106 נ. 49 ת.
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 Πιμελη, }
 Πιων, }
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 Πινω, 13 פ.
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 A Pear, } 94 פ.
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 Pitch, 48 י. 84 ב.
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 Πιτυς, }
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 Place, 184 נ. 44, 65 י. 22 ע.
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 Plaga, 51 פ.
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 A Plain, 43 ב. 196 ש.
 Plain, 95 י.
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To plaister, 12 מ. 51 ש.
 Plaisters (make and apply), 93 מ.
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 Plead, 27 ג.
 Pleasant, 22 י. 175 ש.
 Pleasing, 10 מ. 110 מ.
 Pledge (give, or receive), 5 ה.
 Pleiades, 37 ב.
 Πληρωω, 53 פ.
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 Plumbum, 102 ע.
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 Πνυω, 27 ב.
 Ποιεω, 71 פ.
 Point, 114 נ.
 Point of a Sword, 6 נ.
 Poison, 3 ג.
 Pole-cat, 80 נ.
 Πολις, 6 י.
 Polished, 100 ב. 65 ה. 49 ל.
 96 מ.
 Polleo, 100 ע.
 Polluted, 5 נ. 88 ה.
 Πωμα, 19 פ.
 Πολυς, 107 נ.
 Pomegranat, 65 ג.
 Pompion, נ 7.
 Potum, 19 פ.
 Ponder, 31 ה.
 Πονεω, 20 פ.
 Pool, 22 נ. ב 95.
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 42 ד. 110 ג.
 Porch, 104 נ.
 Πορρς, 7 ע.
 Porphyry, 15 ב.
 Porter, 162 ש. 73 ת.
 Portion, 104 ש.

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- Ποσις*, 88 פ.
Posco, 84 ב.
Possess, 86 י.
Possession, 65 א. 78 ג.
Post, 16 י.
Posterity, 69 א.
Pot, 37 ד. 109 פ. 42 ק.
Ποθω 2 ת.
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Pottage, 54 ג.
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Potters Earth, 97 ה.
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Pound in a Mortar, 117 ב.
Pour out, 52 ג. 47, 67 י. 90, 139 ג. 167 ש.
Pourtray, 115 ה.
Πες, { 28 ב. 69 פ.
Pes, {
Power, 20 ב. 28, 105, 106 ג.
Præda, { 92 פ.
Prey, {
Praise, 17, 31 ה. 17 י. 14 ש.
Πραωω, 86 ב.
Pray, 48 ד. 40 פ.
I pray thee, 1 ג.
Precede, 11 ק.
Precious, 8 מ.
Precor, 94 ב.
Prepare, 35 י. 22 ב. 137, 144 ע. 14 ק.
The Prepuce, 124 ע.
Πρεσβυς, 50 ש.
In Presence, 76 ג. 60 פ. 11 ק.
Preserve, 111 ג. 142 ש.
Preside, 108 ג.
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Pressure, 47 מ.
Prevail, 14 ג. 190 ש. 67 ת.
Prevent, 142 ש.
Pride, 3, 31 ג. 78 ש.
Price, 39 מ.
To prick, 7 מ.
Priest, 17 ב.
Princes, 70 א. 40 ש. 17 ב. 18, 125 ג. 11, 88 ד. 114 פ. 71 ד. 39 ג.
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Priestess, 78 ב.
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Prodigy, 63 י.
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Profit, 55 י.
Profitable, 42 ד.
Prohibit, 126 ה.
Prolonged, 159 א.
To prop up, 81 ג.
Prophet, 10 ג. 1 ג.
Prosa, { 110 פ.
Prose, {
Prosper, 42 ז. 77 ג. 102 ש.
Prostrate, 29 ג. 70 ש.
Protect, 33 ש.
Protest, 75 ג. 29 ע.
Proud, 24 ג.
Prove, 88 ג.
Provender, 74 ד.
A Proverb, 148 ש.
Provide, 35 ה.
Provisions of the last Year, 8 ע.
Provoke, 119 ה. 77 ב. 6 ג.
Prophecy, 35 ה. 9 ג.
Prune, 37 י.
Psaltery, 66 פ.
Ψαλθης, 14 י.
Ψωμα, 88 ז.
Πτοωω, 29 פ.
Publish, 129 ה.
Pudor, 29 פ.
Πυελος, { 79 ד.
Pelvis, {
Puer, 85 ב.
Puff up, 77 ב.
Πυκνις, 111 ב.
Pull, 68 ל. 89 ג. 108, 116 פ.
Puls, pultis, 18 פ.
Punish, 18 י. 117 ג. 96 ע. 83 פ. 5 ק.
Πυος, { 3 ב.
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Purity, 40 ה.
Purposed,

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Purposed, 36 ע. 11 ז.
 Purse, 38 ב.
 Pursue eagerly, 10, 53 ג.
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 Push, 12 ה. 20, 29 י. 39 ע.
 Pustule, 19 ב.
 Put, 140 י.
 Put away, 105 פ.
 Put forth, 50 י.
 Put forth Fruit, 84 ה.
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 Πυθων, 130 פ.
 Puto, 122 פ.
 Putrefaction, 28 ז.
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Quæro, 82 ב. 116 ה.
 A Quail, 113 ש.
 Qualus, 21 ב.
 Quassæ, 79 י.
 Quench, 63 ג.
 Queo, 20 ב. 20 ק.
 Quia, 31 ב.
 Quiesco, 101 ש.
 To quiet, 44 ה. 8, 12, 214 ש.
 Quisquilæ, 145 ה.
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Rabula, 27 ג.
 Race, 32 ג.
 Radere, 87 י.
 Rage, 37 ה.
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 Ραιω, 72 ג.
 Raife, 20 י. 77 פ.
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 Ραμνος, 77 ג.
 Rane or Song, 68 ג.

Range }
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 Row, }
 Rank, 16 ג. 17 ד. 122 ע.
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 Ραπισ, 80 ג.
 Ραπω, 80 ג. 62 ה.
 Rash, 31 פ.
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 Ραω, }
 Ρηω, } 79 ג.
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 Egyptian Rat, 171 ש.
 Ραθωω, 51 ג.
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 Raucus, 30 ג.
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 Reach, 34 מ.
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 Rebel, 92 מ. 93 ד. 117 פ. 50 ש.
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 Recamar, Sp. 102 ג.
 Recede, 20 ד.
 Receive, 57 ג. 5 ק.
 Recite, }
 Recital, } 82 ד.
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 Redeem, } 5 י. 10 פ.
 Reduce to Ashes, 78 ג.

Reed,

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 Refine, 51 י.
 Refrain, 142 נ.
 Refresh, 69 ד. 30 ר.
 Refuse, 5 מ. 84 ד.
 Regard, 18 י. 157 ש.
 Πηγω, } 17 ר.
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 Reject, 77 ג. 41 י. 6, 96 מ. 8 ג.
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 Reins, 13 ט. 41 כ. 109 מ.
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 Remember, 29 י.
 Remission, 135 ש.
 Remit, 25 ש.
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 Render, 50 ש. 19 ת.
 Renew, 22 ה.
 Renown, 127 ש.
 Renounce, 19 ה.
 Rent, 17 ר.
 Ρεω, 4 י.
 Repair, 13 ב. 44 ה. 42 ע.
 Repeat, 81 כ.
 Repent, 61 ג.
 Reply, 50 ש. 19 ת.
 Repo, 85 ר.
 Report, 139 ש.
 Reposed, 17 ר.
 Reprove, 35 י.
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 Reptile, 67 ר. 203 ש.
 Resemble, 56 ר.
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 Resne, }
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 Rete, } 111 ר.
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 Revere, 78 י.
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 Reward, 111 ע. 71 פ. 50, 90 ש.
 Ρεζω, 91 ר.
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 Ribban, 124, 129 פ.
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 Ridge, 91 ג.
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Tu, }

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F I N I S.



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Two dissertations: Upon the origin, construction, division and relation of languages. Upon the original powers of letters, wherein is proved from the analogy of alphabets and the proportion of letters, that the hebrew ought to be read without points To which is added the second edition, enlarged,

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